

# Cooper Delivers Convention President's Address

PRESIDENT'S ADDRESS — SOUTHERN BAPTIST CONVENTION  
Portland, Oregon — June 12-14, 1973  
By Owen Cooper

As your president, I am happy to report that the "state of the convention" is excellent. There exists throughout the convention a renewed zeal for evangelism, an increased concern for missions. A greater commitment in outreach, an expanded involvement of the laity, a larger amount in gifts, and a new desire for the indwelling of the Holy Spirit in the lives of individuals and in the churches.

Information prepared by the Research Service Department of the Sunday School Board is most encouraging. In 1972 Southern Baptists passed twelve million in membership, set a record in number of baptisms, and reached the billion dollar mark in total receipts.

Church membership for the nation's largest evangelical body increased nearly a quarter of a million persons (240,821) over the 1971 total to a high of 12,067,284 during 1972.

The number of baptisms was 445,725, an increase of 36,066 over the previous year. This represented a new high, the previous record for one year being 429,063 in 1959.

There are 34,534 churches cooperating with the Southern Baptist Convention. The number of churches increased by 93 from the 1971 report.

Sunday School enrollment totaled 7,177,651, an increase of 38,196 for the year. This is the first increase in seven years.

Church Music enrollment increased by 84,024 during 1972 to bring the total to 1,173,004.

The Brotherhood had an enrollment of 454,272, an increase of 2,734.

Training Union enrollment totaled 2,044,445, dropping by 62,000 from the 1971 figure.

Giving by Southern Baptists continued to increase. Total receipts reach \$1,071,512,302, passing the billion dollar mark for the first time, an increase of \$86,239,363.

Contributions to all mission causes increased \$14,226,635 for a total of \$174,772,885.

We have cause to thank God for His blessings and for the progress our convention has made; but lest we be lulled into a false sense of complacency, may I remind you that:

1. there was one baptism for each 27 Southern Baptists last year,

2. the average church gives less than 10% to state, home and world missions through the Cooperative Program,

3. there was a net gain of only 93 churches last year,

4. there was provided less than 15 cents per capita last year, the price of a good candy bar, for spreading the

Gospel through radio and television, 5. there was provided about \$1.00 per capita last year, from all sources, for

the Mission Program of the Home Mission Board, 6. there was provided about \$3.00

per capita last year, from all sources, to carry the Gospel to the uttermost ends of the world through the Foreign Mission Board.

7. about one-half million persons were baptized last year, at home and abroad, out of a net world population increase of 70 million.

8. the mission thrust into the northeast one-sixth of this nation, where one-half of the people reside, is too little, and, I pray, not too late.

Nonetheless, 1972 was a good year for Southern Baptists and we should be grateful to God for His blessings.

Share The Word

The theme of this convention "Share the Word Now" has intrigued me since it was first announced. It would be difficult to find four words which so nearly sum up the purpose for which the Southern Baptist Convention was organized, the reason why we have state conventions, the goal of our associations, the driving force of the local churches, and the Christian imperatives that rest upon each of us as individuals.

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## Hogue Named Evangelism Director For Home Board

ATLANTA (BP) — C. B. (Bill) Hogue, the youthful director of evangelism for Oklahoma Baptists, has been asked by the Home Mission Board here to lead Southern Baptists in their national evangelism efforts.



Hogue, 45, takes over the directorship of the division of evangelism July 1, nearly a year after the resignation of Kenneth Chafin, now pastor of South Main Baptist Church in Houston, Texas.

Fred B. Moseley, assistant executive secretary of the agency and acting evangelism director during the past year, said Hogue takes over at a time when interest in evangelism is at a peak and when the nation's needs are great.

"We feel the strong, proven leadership of Bill Hogue will open new horizons for Southern Baptists as well as strengthen the new efforts now underway."

Moseley was referring to the new national effort at lay evangelism training which taught more than 150,000 last year; other new methods of witnessing, a strengthened ministry on college campuses and to high school young people, bus evangelism,

and an emphasis on a lifestyle evangelism through renewal efforts.

Such ministries enabled Southern Baptists last year to baptize 446,000 persons — 17,000 more than at any time in history.

Hogue, a native of Stanton, Tex., speaks often of lifestyle evangelism, which he says involves the "total aspects of one's life. His renewal relationship with God, his relationships to others, everything that he is."

Before leading Oklahoma Baptists to a record year in baptisms in 1972, Hogue was a pastor at Ada, Okla., and at Odessa, Post, and Happy, Tex.

As a pastor he said that he tried to make evangelism a wholesome experience. "I wanted an evangelism that not only looked forward to reaching people but one that helped them to grow in Christian maturity."

In April of 1973 the Home Mission Board Division of Evangelism launched "Spring Street USA," the denomination's first evangelistic TV show in a variety format. Twenty-four stations now air the series.

The bespectacled, square-jawed Hogue is not a stranger to television, and he feels all media should be used to communicate the gospel.

During his pastorates he was host of two weekly TV religious shows, The Bible and Today's World, (a panel show) and Exposure, (a variety format) and a daily radio program, Confrontation.

Asked about "Spring Street USA" he said he was excited about the

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## The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JUNE 14, 1973

Volume XCII, Number 15

## Attendance Records Broken In Korea By Graham Team

SEOUL, Korea — Evangelist Billy Graham closed his five day Seoul, Korea, Crusade before a crowd estimated by the police and officials as more than 1,100,000 people. In five days Dr. Graham had preached to over three million people. This is more people than attended his 16-week Crusade in New York City in 1957 which was the largest total attendance until he came to Seoul.

The Crusade has been backed by virtually all of the 1600 Protestant churches in Seoul; Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

For weeks the Christians of Korea had been meeting by the thousands in prayer meetings. Signs announcing the Crusade were everywhere. Giant balloons were all over the city announcing the crusade. By the time Dr. Graham arrived in Korea 10 days ago, the expectancy had reached almost fever pitch among the Christians.

The Crusade was held at the Yoi Do Plaza on the banks of the famous Han River with a capacity for more than a million people. The crowd total was calculated by scientific and electronic means, according to the Executive Committee which arranged the Crusade. The attendance figures are not just estimates.

The Korean church has been growing at the rate of four times the population. It has been doubling every 10 years. Dr. Graham said, "It is the fastest growing church in the world."

Church leaders and government officials were enthusiastic in their assessments of the Crusade. Dr. Kyung Chik Han, pastor of the largest Presbyterian church in the world, said, "It is a new epoch in the history of the Korean church and a new beginning for Christian unity and cooperation in our church." Dr. Ok Gil Kim, president of Ewha University and a participant in many World Council of Churches events, said, "The impact of this evangelistic Crusade is a demonstration of the oneness of our Christian faith in Korea." Dr. Sam Moffett, leading Presbyterian missionary who was born and reared in Korea, says, "It is a history-making turning point in the history of Christianity in Asia."

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Baptist missionaries and churches actively supported the Korea '73 Billy Graham Crusade. Shown during a visit to Seoul's Memorial Baptist Church (built by American military men in memory of their fallen comrades during the Korean War) and the Korean Baptist Center (at far right) are, left to right: Rev. Don C. ones, missionary from Dallas, Texas, who serves as director of the Korean Baptist Board of Publication and Church Administration; Rev. Timothy Cho, pastor of the church; Graham; and Rev. Grady Wilson, a Graham associate, who is a member of the Southern Baptist Foreign Mission Board.

## SBC Group 'Invades' Germany

DALLAS (BP) — Germany, which drew the wrath of the mightiest armada in history on "D" Day, 1944, will receive a vastly different invasion force from the United States on "D" Day, 1973.

A Christian armada of nearly 400 Southern Baptists from four states has left Dallas to "invade" the Rhineland for two weeks, but instead of tanks and guns, their weapons are Bibles and their ammunition is the love of Jesus.

Spearheaded by two plane loads of Christian lay people from 21 churches in Texas, Tennessee, Kansas, and Kentucky, the Baptists will preach throughout Germany and tell what Christ has done for them, said W. H. Jackson Jr., director of the Dallas-based World Evangelism Foundation (WEF).

The "New Life Crusade" sponsored by WEF and churches of the German Baptist Union, said Jackson, follows a similar pattern to an evangelistic crusade held in Spain in November, 1971.

According to reports, Protestantism had been forced underground in Catholic Spain, but many people were shocked by Time magazine's report that the Spanish government and Catholic Church "outdid each other" in greeting the 238 visitors from America.

World evangelism leaders said 386 emissaries for Christ will divide into evangelistic teams to speak in 21 churches and witness for Christ in public places.

The group included the choir from Hardin - Simmons University, Abil-

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## Native Mississippian Preaches At SBC On 'For God's Sake'

Convention Sermon  
Southern Baptist Convention  
Portland, Oregon — June 12-14, 1973  
By Dotson M. Nelson, Jr.

(Dotson McGinnis Nelson, Jr., 58, has been pastor of Mountain Brook Baptist Church, Birmingham, Ala., since 1961. A native of Clinton, Miss., and the son of the president of Mississippi College (D. M. Nelson, Sr.), he is a graduate of Mississippi College, and earned the doctor of theology degree from Southern Baptist Theological Seminary, Louisville.)

It occurs to me that the anatomy of a sermon might be interesting to a congregation of about eighty percent preacher or preacher-related people. So here goes.

First of all, I was greatly flattered, pleased and proud of being asked to deliver this message; that is until three months ago when the heavy weight of responsibility fell upon me

with all the indirection of a ton of bricks.

Second, I had to make up my mind whether to preach to make a show or to be helpful. I chose the latter.

Third, since most of those to whom I would be preaching were my brethren whom I love, it seemed wise to choose a subject and text which would speak to my own need since I, like you am called to be a minister.

This then is the background of the text Matthew 6:1-18 and the subject "For God's Sake."

Studdert - Kennedy, the inimitable "Woodbine Willie" chaplain of World War I, once described the judgment scene by complaining that the judgment was not so involved as people make it. He claimed that the scene was relatively simple. God would simply ask each of us, "Well, what did you make of it?" meaning the life you were given. Let me be impertinent enough to disagree with his question but not his view of the simplicity of the judgment. God always asks why, seldom what. What smacks of legalism; why has to do with the heart, the attitude, the motive.

This was the crux of the life and teaching of Jesus and indeed of the whole New Testament. It is just here that I have my deepest problem, my hardest time with myself. I can come much closer to doing the right or accepted thing than I can come to having the right motive for doing it.

When Jesus said to his disciples in Matthew 5:20, "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he gave us a key to the understanding of the Christian life. Now the Pharisees were by no means "bad" men in the accepted sense of the word then and now. They were moral

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## Cooperative Receipts Up 15.9% For Year

Mississippi Baptist Cooperative Program receipts for the first five months of this year, totaled \$2,281,493, an increase of \$313,428 or 15.9% over the \$1,968,065 given during the same period in 1972.

Dr. W. Douglas Hudgins, executive secretary-treasurer, in releasing the figures, said that receipts for May totaled \$523,971, an increase of \$66,667 or 14.6% over the \$457,304 given in May of last year. This year's budget is \$5,200,000.



## SULLIVAN HONORED

NASHVILLE — Dual Anniversary — James L. Sullivan (seated) president of the Southern Baptist Sunday School Board, was honored recently for 20 years of service as head of that institution. At the same time, the board's 82nd anniversary was observed. Shown with Sullivan in the Founder's Room of the board and (l to r) Herschel H. Hobbs, pastor emeritus of First Baptist Church, Oklahoma City; Scott Tatum, pastor of Broadmoor Baptist Church, Shreveport, La., and chairman of the Sunday School Board's trustees; and Franklin Paschall, pastor of First Baptist Church, Nashville, where Sullivan is a member.

## A Father's Day Special

## The Two Billy Gramhams: Evangelist And Father

NEW YORK (RNS) — Ruth Graham Dienert, one of evangelist Billy Graham's five children, says she considers her father and Billy Graham to be two different people.

"I don't connect Daddy with Billy Graham," she told writer Joan Rattner Heilman in an interview published in the June issue of Good Housekeeping magazine.

"To me," she explained, "they are two different people. Daddy is just Daddy and I don't share him with the world. When he's Billy Graham, that's different."

Mrs. Dienert, whose husband, Ted, prepares television advertising for the Billy Graham Evangelistic Association, described what it was like to grow up as the daughter of a world-famous evangelist.

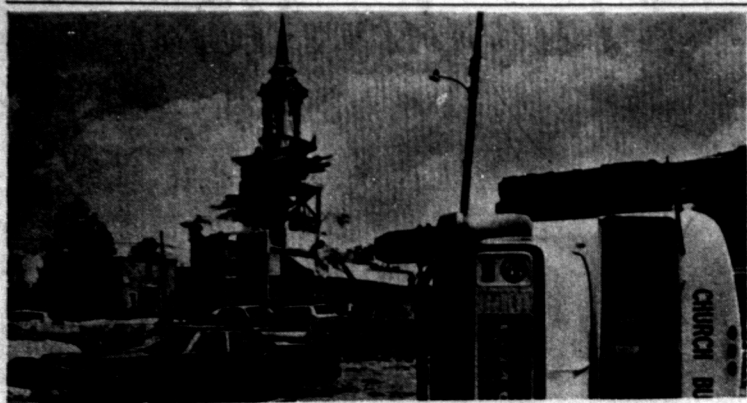
In rural Montreat, N. C., most of the houses were occupied by

retired missionaries. A church conference ground, a church, and a church college comprised most of the town and there were few children around, so "Bunny" Graham who is now 22, associated mostly with her parents, her sisters, Gigi, now 27, and Anne, 24, and her brothers, Franklin, 20, and Ned, 15.

We weren't allowed to have friends in the house when Daddy was there, and never on Sundays whether Daddy was there or not," Bunny Graham recalled. "No visitors. No TV. No games. But Sunday was the day we could have a candy bar or soda — which were banned during the week. If, for a special reason, we were allowed guests, we had to memorize three verses from the Bible before we could play."

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### ... And Here's The Steeple

A tornado ravaged the Brent Baptist Church near Centerville, Ala., during recent services, killing one member and injuring several others. Only the front entrance and steeple were spared. The pastorium next door was also heavily damaged. (BP) Photo

# Attendance Records Broken In Korea

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Dr. Billy Graham before leaving for Tokyo where his organization is making a Japanese film said, "I have traveled the world over for a quarter of a century and preached in many of the great stadiums of the world. However, I've never seen such large audiences sit so quietly. Thousands of them had Bibles. Thousands of students came making notes on what was said."

Dr. Graham continued, "The people of South Korea are among the most energetic of any country in the world. Their long, hard, disciplined, purposeful work is reflected in their astounding 14% annual gross national product growth."

"I have been impressed with the

devotion to education. It is evident in the overflowing schools, colleges, and universities. The high standards of scholarship have amazed us.

"In many ways Korea reminds me of Israel with its mountainous terrain and its hard, wholesome, and determined people."

Dr. Graham continued, "The astonishing growth of the Korean church and the growth of Christianity throughout Asia leads me to feel that perhaps the gravitational center of Christianity is now moving here to the Far East. Christianity began in the Middle East, moved westward to Europe, then to Great Britain, then to America, and now perhaps to the Far East. I urge church and theological leaders, especially from

Europe and America, to come and study the Korean church. I believe the secret of the power and strength of the Korean church is that they believe and proclaim the Bible. They have a strong evangelistic and missionary interest. They couple all of this with a great social concern."

Dr. Graham continued, "I seriously doubt if we will ever see meetings quite like this again in my ministry. It has made such a tremendous impact on me personally that I must get away for a few days and evaluate what I have seen and felt. I seriously doubt if my own ministry can ever be the same again."

In addition to the Seoul Crusade, Dr. Graham's Associate Evangelists held Crusades in six major cities and

held scores of additional meetings in schools and military camps. The largest student meeting held was in Pusan where more than 60,000 students attended one meeting. These Associate Crusades drew more than a million and one-half people in addition to the three million that attended in Seoul.

Dr. Graham further stated, "The government gave wonderful cooperation. I've never seen such an efficient police force in handling traffic and security. I am deeply grateful to President Park, Prime Minister Kim, and the hundreds of Christian churches that helped make this Crusade possible. Those of us who had the privilege of participating in it will never forget what God did in Korea."

# Cooper Delivers Convention President's Address Tuesday Morning

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When the Southern Baptist Convention was organized in 1845, its purpose was stated to be "eliciting, combining and directing the energies of the Baptist Denomination of Christians for the propagation of the Gospel." From time to time we may have restated our purpose but we have never changed our purpose—bringing men to God through Jesus Christ. Today we assemble as messengers and workers from each of the 50 states and many foreign lands, assembling under the banner—"Share the Word Now." This is still our goal as it was the goal of those assembled in Augusta, Georgia in 1845.

We must Share the Word Now. We must Share the Word with Assurance (Isaiah 55:11); Boldness (Acts 4:31); Compassion (Luke 15:20); Diligence (Hebrews 12:15); and Eagerness (Acts 4:2).

We must Share the Word with Faith (John 11:40); Gladness (Ps. 100:2); Holiness (Romans 12:1); Imagination—Inspiration (Matthew 10:19); and Joy (Acts 8:5,8).

We must Share the Word with Knowledge (1 Cor. 15:34); Love (John 15:17); Meekness (1 Tim. 2:55); Necessity (1 Cor. 9:16); and Obedience (Matthew 28:19-20).

We must Share the Word with Power (Acts 1:8); Quickness (Rev. 22:12); Rejoicing (Ps. 107:22); Strength (Ps. 71:16); and Teaching (Col. 3:16).

We must Share the Word with Understanding (Col. 1:9); Victory (1 John 5:4); Wisdom (Luke 21:15); Expectation (1 Cor. 9:22); Yearning (Romans 10:1); and Zeal (Acts 4:20).

Share the Word Now. That is why God caused the Word to be made flesh and dwell among us. Share the Word Now; that is why we are organized, that is why we give, that is why we teach, that is why we preach, that is why we witness, and that is why we love.

As never before there is a need to Share the Word Now.

### PROBLEMS

We need to Share the Word because there are more problems in the world than ever before and in sharing the Word we offer solutions to these problems. The Word of God is the solution to the sin problem, and how sin abounds in the world today! In our permissive society there has never been more immorality, adultery, divorce, broken homes, sensuality, pornography and illegitimacy. For the ill of our permissive society we need to share the Word now.

The problems of the home are numerous and disastrous. There are frustrated parents, rebellious children and generation gaps. There is child abuse, divorce, and infidelity. For the problems of the home we need to share the Word now.

In our society we find a multiplicity of problems including those inherent in poverty, in ignorance, in ghettos, in crime, in lawlessness, in drugs, in alcoholism, in arson, in rioting and in every form of social disorder known to man. Sharing the Word of God is needed for social problems.

In the world of government and international relations we have the problem of war and peace; of international intrigue and political espionage; of bribery and the betrayal of public trust; of an indifferent electorate, of over emphasized nationalism, of impractical isolationism, of over enthusiastic internationalism; and of feeding the mouth that bites you, of aiding the tongue that lashes you, and of nourishing the body that opposes you. Sharing the Word of God is necessary for governmental problems.

And speaking of problems in government with all of its evil and bad consequences, there is a lesson for us in Watergate. It shows us that wrongdoing is no respecter of persons; that exalted position offers no immunity for crime; that misuse of money is the root of all kinds of evil; and that the secular and materialistic standards of a secular and materialistic society operate on a basis that every man has his price, that there is no wrong if you are not caught, and that Christian ethics and virtue died as our scientific and technological age was born.

If from Watergate we learn that there are moral standards, that there are Christian ethics, that there is right and wrong, and that we need to return to the simple virtues of our founding fathers—then Watergate may have been worth the price.

There are problems of our business and economic society. The problem of unemployment, of under-employment, of disrupting the national economy with strikes and lockouts, of greedy employers, the demands for increased welfare, increased social security, and higher taxes.

The problem of inflation eating away the retirement benefits and life savings of the elderly. The problem of continuing the vicious seemingly unending cycle of higher cost, higher wages, higher profits, higher inflation, and on and on.

The problems of business need Sharing the Word of God Now. The answer to our personal problems such as prejudice and jealousy and hate and envy is sharing the Word of God. So many people have personal problems in the age in which we live. In our desire for better homes, more convenience, better clothes; better and more automobiles, a second vacation home, more leisure time, more social and civic and fraternal organizations we create all manner of problems. With the television blaring the children screaming, the husband demanding, and the wife defending, we have a picture all too common in our lives that causes frustration, despair and often hopelessness. Sharing the Word of God in the lives of individuals can solve these personal problems.

### MORE PEOPLE

We need to Share the Word Now because there are so many more people in the world today than ever before. I feel our responsibility is in direct proportion to the number of people who are needing the Word of God. There are nine times as many people in the world today as there were when Christ was on earth.

There are perhaps two billion people in the world today who have never heard the name of Christ as Saviour, as Messiah, as Forgiver of sin, as Source of personal power and as Guide for life.

There will be approximately one hundred and twenty million people born this year, there will be approximately fifty million to die. There will be a population gain this year of approximately seventy million. On the hundred and twenty million persons who are born this year approximately eight million will become Protestants.

Approximately ninety million will never hear of Christ as their Saviour or never respond to Him as their Lord. There are 200,000 more people today than yesterday; 8,500 more this hour than the previous hour. The thought of ninety million people each year needing Christ as their Saviour, even as you and I need Him as ours, is such a compelling reason for sharing the Word that we need not go further.

### SCRIPTURE

We should share the Word because the Scripture tells us to. Luke 10:2 reads: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

In Romans 10:15, we read: "And how shall they preach, except they be sent?"

In Mark 16:15, we read: "And he said unto them, go ye into all the world and preach the gospel to every creature."

In Matthew 28:19, we read: "Go ye therefore, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In Acts 1:8(b), we read: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

God has commanded it, the Scripture has recorded it, and our obligation is to obey it.

We must Share the Word because the Scripture tells us to.

### WHERE—SHARE

Where should we Share the Word? The Scripture says that we should witness beginning where we are and extending to the uttermost parts of the world. Begin where we are? This means we should witness in our kitchen, in our dining room, in our den and in our living room. It means we should witness in our front yard and across the fence in our back yard. It means we should witness to our neighbors next door and to our neighbors who live around the world. It means we should witness where we work, where we shop, where we bank, where we play, and where we make our social contacts. It means we should witness as a Sunday School teacher, as a church visitor, or as a church leader. It means we should witness to church prospects and to the lost who should be related to the church. It means we should witness when we travel, when we are on vacation, when we are on a business trip, attending a conference, at the civic club, at the country club, at the hunting club, at the social club and at the garden club.

We should also witness to the uttermost parts of the earth. That means we should witness to the country, to the rural settlement, to the village, to the town, in the city, and in the metropolis. It means we should witness in the townhouses, and in the ghetto, in the single family residence, and in the high-rise, in the row house and in the tenant house, and in the hotel and in the mansion.

We should share the Word in the fifty states of the union, in the territories of our country, in the 77 countries where we have foreign missionaries and as soon as possible, in the 100 or more countries where we do not have foreign missionaries.

We should witness in the heat of the equator, in the cold of the frigid zone, and in the comfort of the temperate zone. We should witness in the dust of the desert, in the dampness of the rain forest, in the depth of the valley, in the height of the mountain, and in the vastness of the plain.

Yes, wherever there are people, this is where we should witness.

### WHO—SHARE

Who should Share the Word? When Jesus was on the Mount of Olives immediately preceding His ascension He turned to His disciples, His followers, the believers, and said to them, "Ye shall be my witnesses." The term He used was an all inclusive imperative referring to each of them. He did not get Peter, James and John together and say, "Now you have been with Me in special places and under special circumstances. You are my executive committee. You are to be My witnesses."

Nor did He get His apostles together and say, "You have been especially trained for the purpose of witnessing. You are the ones that will witness."

He turned to the assembled group and using an all inclusive term, commissioned all of them to be His witnesses.

Who shall witness? The pastor, the minister of education, the minister of music, the associate pastor, the Home missionary, the Foreign missionary, these shall be witnesses.

The layman or the laywoman; the white-collar worker, the blue collar worker; the educated, the uneducated; the poor and the rich; the experienced and the inexperienced; the employer and the employee; the farmer and the city dweller; the secretary and the executive; the teacher and the pupil.

Who shall Share the Word? The white and the black; the brown and the yellow; all people who are followers of Jesus should share the Word.

Who should Share the Word? Those at home and those who travel; those at work and those at play; those who are bold and those who are timid; those who find it easy and those who find it difficult.

Who should Share the Word? The pastors, the preachers, or the prophets in our churches. All 34,000 of them should continue to share the Word with a new zeal, not only in their pulpits but in their communities and in places where the Good News is still Good News. Pastors should Share the Word.

The missionaries should Share the Word. Missionaries everywhere have this responsibility. There are 2,225 Home missionaries, some located in each of the 50 states and in Puerto Rico and Panama, who have a unique opportunity of sharing the Word. The 2,500 Foreign missionaries, located in 77 countries throughout the world have a responsibility of sharing the Word.

Our evangelists need to Share the Word. An increasing number of ministers in our midst are feeling the call for full-time evangelistic service. We commend those who act upon God's calling in making themselves available, on faith, to share the Word as an evangelist. We only have to look about us to see the great things that are happening in this field. Evangelists should share the Word.

Our deacons need to Share the Word. There are an estimated 350,000 deacons of the Southern Baptist churches. These are men who have been set aside, who have been ordained, who have had hands laid upon them. I personally believe the deacons are the most under-used special, identifiable group of men in the Southern Baptist Convention. Nothing would do more to magnify the office of the deacon than developed programs in the local church that would individually and collectively involve deacons in sharing the Word. The deacon needs to be challenged to extend his vision beyond the local church, to acknowledge his responsibility worldwide and recognize that his opportunity is wherever there are lost people. When a man is ordained as a deacon, where does his actual responsibility end? Is he a deacon in the association or is he a deacon of the association? Is he a deacon in the state convention or is he a deacon of the state convention? Is he a deacon in the Southern Baptist Convention or is he a deacon of the Southern Baptist Convention?

The deacons of our 34,000 Southern Baptist churches should be involved in existing and proven methods of sharing the Word and challenged by new and innovative activities which involve them in sharing the Word.

The laity, men and women, should be involved in Sharing the Word. The mere fact that it takes 27 of us, most of whom are of the laity, to win one to Christ indicates that we are not effective in sharing the Word. An overriding need of our convention is the effective, dedicated and meaningful involvement of the laity in sharing the Word.

Young people and students should Share the Word. And what a fruitful source this can be and is when properly utilized. Committed young people witness with boldness and a refreshing sincerity that mocks some of us of the older generation. They are most effective with their peers. Young People should share the Word.

### HOW—SHARE

How should we Share the Word? The Scripture clearly points out that all of us do not have the same gifts. Sharing the Word, therefore, is not something that can be regimented with sameness nor executed with uniformity. In sharing the Word each of us needs to discover the gift that we have and apply that gift in an effective manner.

To some He gave the gift of prophecy or preaching. The pulpit is a great, if not the greatest, place for sharing the Word with those who come into the House of God. Fortunately Southern Baptists have pastors who believe in using the pulpit in sharing the Word of God. Fortunately our pulpits are not being surrendered to lesser claims than that of proclaiming the Word of God. Thank you pastors for maintaining the pulpit as a place for sharing the Word of God. Unfortunately, though fewer and fewer lost people, particularly adults, are coming into our churches, therefore, we must go to them.

The revival meeting is still an effective place for Sharing the Word of God. The old-fashioned meeting is proving to be ever fresh and new. Increasing results from revival meetings indicate

that people are responding to a well planned, a well executed and a well preached evangelistic campaign supported by prayer and visitation.

Crusades of all types are being effectively used in Sharing the Word. These may be area crusades, citywide crusades, simultaneous crusades or lay-led crusades where personal witnessing and testimonies are emphasized.

There are other traditional ways for Sharing the Word. The Sunday School, church visitation, personal witnessing, distribution of the Scripture, tract distribution, the radio and television, to name a few.

There are many new and interesting ways being developed to Share the Word. The coffee house ministry, the beach ministry, the resort ministry, the campus ministry, lay witness missions, church renewal, lay witness training, bus ministry, Bible study groups, prayer breakfasts, sharing groups, distribution of Christian books, Bible translations, agricultural missions, and a multitude of opportunities that are opening before us now, beckoning Christ's disciples to come or go and share the Word. The question is not whether I have properly classified these techniques as old or new, that is immaterial. The question is whether we are personally using one or more of them in order to share the Word in our church community, in our Judea, and unto the uttermost parts of the earth.

We should not be afraid to work with others in witnessing. Key '73 offers Southern Baptists an unusual opportunity to share our knowledge, experience and expertise in evangelism and personal soul winning with other Christian groups. We should not miss this opportunity for we cannot escape the accountability that goes with our ability. It is equally important to teach another to witness as it is to witness.

We should not be judgmental if others differ in their methods of witnessing. I know I have a tendency to believe, or even say, "If you don't do it my way, if you don't think like I do, if you don't believe exactly as I do, you are wrong and I will oppose you."

Assuming a belief in the Bible and its teaching as summarized in the "statement of faith and practice", which 99.44% of Southern Baptists believe; there should be room for difference. The day all Southern Baptists think alike about the application of the Gospel, methods of sharing the Word, techniques of outreach ministries, or even exactly what should be written in our quarterly or taught in our seminars, that day stagnation begins, innovation ends, and growth diminishes.

One thing that occurs to me as being worse than for Baptists to think differently is for us to all think alike; one thing more disturbing than for us to act differently is for us all to act alike. Different thoughts and different actions bring the new, the innovative, the creative and the progressive. Baptists will winnow the new thoughts and new actions; they will eliminate the chaff, they will keep that which is good, and in so doing keep the ones who think differently and act creatively in proper bounds. If in this connection we have anything to fear it is our own judgment, and if we have anything to distrust it is our own perception.

Incidentally, if we share the Word effectively, and with a surrendered will, problems in the church and denomination will be resolved. Where there are conflicts, share the Word and the conflicts will be resolved; when there are disputes, share the Word and the disputes will be settled; when there are divisions, share the Word and unity will prevail; when there are doubts, share the Word and the doubts will be removed; when there are fears, share the Word and courage will come; when there is despair, share the Word and hope will rise; when there is weakness, share the Word and strength will increase; and when there is prejudice, share the Word and love will reign.

We must Share the Word with full cooperation between the agencies of the convention.

The Program Statements adopted by the Southern Baptist Convention outlining the area of responsibilities for its various agencies are not to establish impenetrable iron curtains to make cooperative action between them difficult if not impossible, nor are they to raise bamboo curtains as a perimeter of authority over which there will be combat for position and responsibility; rather these guidelines are to be considered as line of authority for purposes of administration, which lines should be crossed in a spirit of cooperation on projects that require combined efforts of one or more agencies, even if it means that "he must increase and I must decrease."

It is unthinkable that this or any previous convention would knowingly take action to prevent cooperation between its agencies, especially in Sharing the Word; and it is equally unthinkable that an agency of this convention would take refuge behind any action of the convention to avoid cooperation with other agencies in sharing the Word.

All of us should Share the Word, individually, collectively and cooperatively.

### Volunteer Worker—Share

We should Share the Word with volunteer mission workers. It is my sincere belief that in five years' time a properly developed, financed and coordinated program could result in enlisting annually 5,000 new workers to share the Word. This is to supplement the work being done by the Association, State, Home and Foreign Missionaries.

It is appropriate to ask the question, "Where would these volunteers come from?"

1. We should first turn to the ranks of the retired. Sixty-five is the standard age of retirement now. It will soon be 62 and then 60, and in the lifetime of some of your children, it will be lower than that.

A. An estimated 80,000 Southern Baptists reach the retirement age each year. Of this number, surely 975 could be recruited annually for two to three years of service in some type of mission work.

(1) Of the 975 there would be 600 retiring lay persons (300 couples) needed each year for three years of service.

(2) 100 retiring pastors would be enlisted annually for an average of two years of service, and

(3) 100 persons should be enlisted annually for a period of two years of service from those retiring from church staffs, seminaries, educational institutions, convention agencies and other related activities.

B. Many Southern Baptists retire before the age of 65. Some of these would be available for service. Of special interest are:

(1) the military from which 50 retirees per year might be enlisted for 10 years, and

(2) persons who have attained their financial goals in life of which 50 persons might be enlisted for an average of 5 years of service.

2. Why not call upon many Southern Baptist churches to release their pastors or staff workers for a period of one, two or three months to go and share the Word. I firmly believe that if a church would release its pastor, and pay all of his expenses for a period of one, two or three months of missions service, the result would be beneficial to the laymen who would take over in

would get heavily involved in mission endeavors. It is too many to ask a church that is hearing the Gospel preached over and over, two or three times a week to share its pastor or a staff member in an area where there are those who have never heard the Gospel? Certainly 400 churches would cooperate in this program.

3. Another source of workers could be the pairing of two small churches. They might work out an arrangement where the pastor of one of the churches would go for a six-month period of service and the pastor of the other church would serve both churches for six months. At the end of this period of time the pastors would reverse their situations. Would it be too much to expect 100 churches in our Convention to cooperate in such a program each year?

4. Southern Baptists send out approximately 1,000 summer student missionaries for three months. Most of them through the Home Mission Board program and the Baptist Student Union program. The Mormon church sends out 13,000 young people for two years. Is it too much to expect Southern Baptists to send out 2,400 summer missionaries for three months each year?

This could probably be done if the Business and Financial Plan

of the Convention was modified so that a request could be made of the home churches to assist in supporting their member summer student missionary. I believe such a change should be made. I believe such a change would add to mission giving and not take away from it, for the students would return to their churches as mission enthusiasts and could easily stimulate greater giving both through the Cooperative Program and through special mission offerings.

Many individual churches and some organized groups send out summer student missionaries. These programs should all be well coordinated for maximum efficiency and minimum conflicts.

5. I also believe that we should be operating a "job placement service" with the same vigor, enthusiasm, skill and commitment that Snelling and Snelling run their business. I know from personal experience that people will respond to a call to take jobs in mission areas. I know that jobs can be found. We should be busy about the task of seeing that this is done. If we secured only 260 jobs a year under this program and they were filled for a period of five years, this would result in an accumulated total of 1,300 self-employed lay missionaries on the field. Some effective work has been done in this area but limited personnel, limited funds and perhaps limited coordination have restricted the scope and the results of this type of volunteer enlistment.

The above would provide 5,000 man-years of service annually from persons who could be secured for a relatively small additional cost if we set our hand to the task of calling them out.

In order to enlist the 5,000 workers, I believe all the agencies involved (the Home Mission Board, the Foreign Mission Board, the Sunday School Board, the Woman's Missionary Union, the Brotherhood, and perhaps others) should jointly develop a plan to establish a way to cooperatively, consistently, insistently, and persistently call out these volunteers.

I know there are problems, there are obstacles, there are difficulties, but is the idea valid and if the workers are needed, the problems can be solved, the obstacles removed and the difficulties overcome.

What would these people do? Some would work for pioneer state conventions; many could work in foreign service; scores could work with associations; hundreds could work with struggling pioneer churches; and thousands would assist in opening new work. Remember, it is the laborers who are few, the fields are white unto harvest!

### Giving—Share

We should Share the Word by increased mission giving through the Cooperative Program. Southern Baptists have made acceptable but not noteworthy gains in the area of stewardship during the past decades. It is true that our total giving is up year after year. As previously stated, in 1972 Southern Baptist churches gave a total of over one billion dollars for all causes for the first time. This is a milestone. This is an achievement that can be acknowledged with pardonable pride. The portion, however, of the Southern Baptist dollar that is given to missions through the Cooperative Program has remained relatively constant for the past thirty years. The truth is that this portion has declined somewhat, diminishing from 10.07% in 1942 to 8.54% in 1972, the lowest percentage in many years. It is the increased number of members and the higher per capita income that result in our increased giving and apparently not a greater commitment to stewardship on the part of Southern Baptists.

The great challenge to Southern Baptists in the area of stewardship is to magnify the Biblical basis of stewardship. If we bring our tithes into the storehouse there will be "meat for all". The challenge to the pastor, the challenge to the deacon, the challenge to the entire congregation is that of seeking widespread commitment to the Biblical basis of stewardship. When Southern Baptists give as the Scripture teaches, there will be a sufficient amount of money, then the method of distribution will cease to be so important and the need for funds to carry on the work through the entire structure of Baptist life can and will be met.

Pastors should continually reaffirm their faith in and allegiance to mission giving through the Cooperative Program. This reaffirmation of faith in and allegiance to the Cooperative Program should be done regularly and not just a special sermon during the annual budget raising campaign. It is not necessary to "renew" the Cooperative Program, it is necessary to "revel" the Cooperative Program. The congregation of a church has a right to know what its pastor thinks about mission giving through the Cooperative Program. He should speak in a positive and unapologetic manner on this subject and the total area of stewardship.

Information recently given to me suggested that there are 5,129 churches in the Southern Baptist Convention that made no contribution through the Cooperative Program last year. It is difficult to believe that there are that many churches in the Southern Baptist Convention that would not give through the Cooperative Program if the pastor reaffirmed his faith in the Cooperative Program and his allegiance to it and held it up before the congregation as a channel through which individual Baptists can participate in worldwide mission causes. Pastor, you have a responsibility at this point.

Every person in a place of leadership and responsibility among Southern Baptists should be vitally interested in the Cooperative Program, frequently and accurately referred to as a "life-line" of mission support in our denomination. The support of all Baptists is desirable, but the support of pastors and denominational leaders—the opinion makers, the information distributors and the motivators—is essential.

All denominational workers, agency employees, seminary professors and others who are supported by the Cooperative Program should be constructive in their comments about it. Destructive criticism, caustic remarks or ridicule of the Cooperative Program is inexcusable from those who live by it, and such remarks ill become the maker and reflect on the agency he represents.

The Cooperative Program is not perfect but it is the best plan available to Southern Baptists, and until someone discovers a better way we should not destroy what we have.

Between 1963 to 1971, the per capita income of the U.S. increased by 69 percent. From 1963 to 1972, one more year, the per capita giving for Southern Baptist causes through the Cooperative Program increased by only 38 percent. We are not keeping up with the increase in per capita giving. If we had kept up with the per capita giving we would have available this year for allocation \$850,000 more than we had. If we had given seventy-five cents more per member through the Cooperative Program, the twenty-five cents per member allocated to Southern Baptists causes would have met all requests in full, from every agency of the Convention for 1974.

In 1975, Baptists will observe the 50th Anniversary of the Cooperative Program. To me this is not an occasion of victory and triumph. To me this is an occasion for thanksgiving and commitment. We have an effective tool, we have used it to a moderate degree of its potential; we should give thanks for the progress made and renew our commitment to greater gain in the future.

As the 50th Anniversary of the Cooperative Program is used for an occasion to recommit ourselves to it, it should also be a time of task of informing all Baptists about mission support through the Cooperative Program and a reaffirmation of their goals to make the Great Commission an accomplished reality in this generation.

We should Share the Word Now by increased giving through the Cooperative Program.

This Convention will not be remembered by what we say here and it may not be remembered by what we do here—but it will be remembered as a great Convention by what we say and do when we leave here.

If this Convention inspires the messengers to go back to their administrative offices, to go back to their churches, to go back to their mission fields, to go back to their places of work and to go back to their homes with a renewed determination to Share the Word with the freshness of a new convert, with the sincerity of an ardent believer and with the assurance of a veteran soldier of the cross—then this will be a great Convention.

Let us open our eyes to see the tasks before us, may He strengthen our bodies for the performance of the tasks and may He anoint our lips with the Word to Share Now.



# Native Mississippian Preaches At SBC

Thursday, June 14, 1973

BAPTIST RECORD PAGE 3

(Continued from page 1)  
men — judged by their external actions. They did the "right" things for the wrong reasons. It is against this group, who would be respected citizens today too, that Jesus delivered his most scathing rebukes.

This was also what Paul had in mind in Ephesians 4:15 when he admonished the Christians of the province of Asia to "speak the truth in love." Not to speak truth shows not only a lack of integrity but a lack of intelligence as well. But to speak the truth without love shows a lack of warmth, of concern, of compassion.

Doctor Hersey Davis, my seminary professor of New Testament Greek to whom I owe more than I can ever repay, tried to teach this lesson to me long ago with the most trenchant development of the Sermon on the Mount I have ever known. I walked with him up the ladder of the beautitudes. I saw influence as both salt and light. I became acquainted with the conduct of the Christian going beyond existing law. But somehow I never really got Matthew 6:1-18 until years later. He said then that this was the motive of the Christian disciple, "for the Father's sake," but it did not get through my thick skull.

There is a book in a bookcase by my desk at home entitled "For God's sake, be human. Frankly I do not have much trouble with that. But I do have a good deal of trouble with 'for God's sake, be Christian.'"

Did you ever think of doing something simply for the sake of God? I have heard the expression, "For God's sake, do something!" many, many times. I have often regarded that as a form of profanity. It need not be if you really mean it. It may be instead of an attempt to reach a deeper level of living. This idea of living life "for God's sake" is, I confess, mind-boggling for me. It makes me wonder if I have ever had so pure, so awe-inspiring a motive. Yet I suppose this is almost what is meant by the statement "doing the will of God" except it gets beyond the what to the why, beyond the act to the motive.

Jesus gives us three illustrations concerning the life of the Christian disciple which cover our relationships with others, with God, and with our own selves. The illustrations have to do with almsgiving, with prayer, and with fasting. The applications are limitless.

Take, for instance, our relationship to God. Jesus used the illustration of prayer as a religious duty, and so it is. But all prayer is not purposeful. Some is to be seen of men. That's all that happens, says Jesus, men see you praying. Even prayer is for God's sake. I know I prayed "for Jesus' sake" hundreds of times before I knew that this was the essence of the motive of prayer.

A friend of mine told me of an experience in his early ministry when he went to supply a small church. He was met at the train station by a man who was obviously the "bellwether" of the little congregation. He told my friend what the usual order of service was, concluding with the statement, "Usually the preacher calls on someone to pray; and, if I do say so myself, I'm powerful in prayer."

Before we point our finger at someone else, however, let us remember that three fingers are pointing in our direction. You see, most of us spend our lives in religious duties. The relentless march of Sunday sermons, Bible studies, visiting, counseling, administering, make one so obsessed with the job at hand that we have a little time to think about the why of it all. I catch myself talking about my church, not God's church; about what I'm doing, not what God is doing. It's pretty easy to preach a sermon to be seen and heard of men. The figures in the associational minutes mean a great deal to us while we are trying to build up us. I'm as guilty as anyone, but I know deep down that if I am to fulfill my calling what I do must be done not for glory but for God's sake.

Sometimes it is very hard to find, but each of us has a spiritual side. It was a source of real concern to

the apostle Paul that, although he handled the word of truth, he might himself be a castaway. It is true that "if the trumpet give an uncertain sound, who will prepare himself to the battle?" (1 Cor. 14:8) But in our warfare the trumpet is important, too. The call of the life blends with the call of the message to give it validity.

Do we pray for God's sake? Do we preach for God's sake? Do we witness for God's sake? Do we make reports for God's sake? Do we write our "since I came" columns for God's sake? Do we love our neighbor, especially our nearest competitor, for God's sake? One and one we can go. It is a sobering thought.

The danger crops up even in prayer. Doctor W. O. Carver is quoted by Doctor Davis as saying, "There is no danger more subtle than to win a reputation for fluency, eloquence, and power in prayer."

We must conclude in the modern day that fasting is typical of a spiritual growth. Someone has said there are more synthetic martyrs among us than ever before. This is in spite of the fact that if we are to become martyrs God needs no help from us. Doctor John A. Broadus was wont to tell his students at the Seminary, "Don't let anyone know you are a preacher when they see you; but don't let them be surprised when they find out." Good advice that!

And about that giving record! Isn't it easy to make comparisons, particularly if the graph is on the upward climb? Giving records are easy to talk about in these inflationary days, but where is our conversation about increased Sunday School attendance? Jesus said, "Be not like the Pharisees who sound a trumpet before them" (Matt. 6:2). The old Greeks called that "playing our own flutes." In our own venacular it is "blowing our own horns."

Look now at some of the characteristics of life for God's sake! There are four clearly defined in our scripture.

First, this kind of life must be without ostentation. The flamboyant person who seeks to call attention to himself rather than the God he serves gets what he seeks. He is seen of men, but he cannot please God at one and the same time. Jesus said, "Let your light so shine before men (not on yourself but from your self), that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). But which one of us has not "played to the gallery" to win a point?

Lloyd Douglas' best book, *Magnificent Obsession*, is a treatment of the secret of Doctor Hudson found finally by Bobby Merrick. The secret was to keep his good deeds secret. It came from our passage. Douglas has Doctor Hudson say to one who sought to repay him, "You can't repay me; I've used it all up!"

The second characteristic of this kind of life is that it is life without playacting, without hypocrisy. Not one of us is without his masquerade, playing at least to some extent our parts, posturing upon the stage of life. The Greek word for playactor was *upercritos*, which we have merely transliterated into our language as "hypocrite." Shakespeare said:

All the world's a stage,  
And all the men and women mere-ly players.

They have their exits and their entrances;  
And one man in his time plays many parts.

Jesus on the contrary taught that life is not a stage and we must be ourselves. Shakespeare enunciates our failure; Jesus points to the ideal. A life particularly for the committed Christian, is to be without purely personal ambition. Ambition may not be wrong in itself, but it can get out of hand easily. It is in point to hear apostle Paul (translated by Phillips in Phil. 3:7), who in looking at life before and after his Christian experience said, "How changed are my ambitions." What he meant was that his personal air castles had melted away and been replaced by the structure of God's purpose and plan.

Life for God's sake must be lived without sought publicity. Deeds, prayers, met needs are to be a part of life because they are right before God — not so that men shall praise us. The reward we receive is from God, who sees even the most secret act, who knows our innermost thought, who will reward us in his infinite wisdom from his inexhaustible supply.

There are four principles which may well be helpful to us who aspire to live our lives for God's sake. These too, come out of this passage from the Sermon on the Mount.

The first is the principle of voluntariness. This principle runs through all of the committed Christian life. No one can even come close to being a Christian unless he wants to be. "If any man wants to come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24). An intense personal desire precedes any valid Christian experience. "Will you be enlisted as a volunteer?" is a part of the living as well as the beginning of the committed life.

There is also the principle of aloneness. Basically ever decision in the Christian life is a lonely one. Maybe this was what Paul was getting at in Roman 1:17 when he spoke of "faith from beginning to end." Really in any Christian decision there is only the person and his God. It was no accident that Moses went to Midian, Paul to Arabia, and even Jesus to the wilderness. Whether you or I go geographically apart or not, we have to drop a curtain between ourselves and this wild, ravenous, speeding, mad world we live in. The opening must first be only to God. In the valley of decision we can look no way but up.

A third principle is positiveness. Our whole faith is active, not passive. The Christian acts rather than waiting to be acted upon. In each of the three duties — almsgiving, praying, and fasting — action is posited. We may refrain from doing wrong all our lives and add up to a big fat zero. Righteousness in itself is an activity, never a state. We may well say,

"Do something for God's sake," particularly if we leave out the comma.

A fourth principle is self-judgment rather than the judgment of others. This is a real area of difficulty for me. Of course, no one can keep from judging, but Jesus cautioned his disciples to use the same standard or a harsher one on themselves than they used on others. Instead of being harsh with myself and lenient with others, I find myself rationalizing my mistakes and castigating the mistakes of others. This certainly is not for God's sake. Rather it is for my own satisfaction. It sets me up. There is always someone we can be better than. The difficulty is that we are to compare ourselves with Christ, not with others.

This, then, is the heart of the Christian motive — for God's sake — calling attention to God rather than ourselves. Paul puts it this way: "Whatsoever ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

There is a scene in a few verses from the first chapter of John that seems to point out to me the great ambition of the committed Christian. The place is by the Jordan. John the Baptist has baptized Jesus previously. He was at the pinnacle of his success. He had many disciples. Two were with him. Andrew was said, "Behold the Lamb of God" (John 1:36). Now comes the great verse, John 1:37, "And the two disciples heard John speak, and they followed Jesus." What joy. What satisfaction! What peace! To know that men may hear us speak, see us live, and forget all about us, because they are so intent on following Jesus.

For me 'twas not the truth you taught  
To you so clear, to me so dim;  
But when you came to me, you brought  
A sense of Him.

And from your eyes He beckons me  
And from your heart His love is shed,  
Till I lose sight of you and see  
The Christ instead.

(Author unknown)

## Hogue Named Evangelism Director For Home Board

(Continued from page 1)

show, even though the denomination comes to national televangelism late.

He says to those who criticize the time spots for the show, "we need to be patient. We need not think we are going to have the best of everything in a very short time." He said efforts are underway to purchase time to reach a broader audience in conjunction with local churches and associations.

Hogue's education included degrees from Howard Payne College in Brownwood, Tex., which also gave him an honorary doctorate, and Southern in Fort Worth.

At the seminary he was the student of a former director of evangelism, C. E. Autrey, who predicts greatness for Hogue.

Another former director, Leonard Sanderson of Louisiana, calls Hogue a confident, creative, and innovative man who will also be sane and sensitive in his work.

Executive Secretary Arthur B. Rutledge, speaking to the special called meeting of the Home Mission Board, said Hogue is beautifully endowed with spirit and abilities.

Hogue does not see himself as an evangelist in the professional sense. "I have never been one who has been able to have great revivals in terms of numbers, but some have been great because of the spiritual undergirding that prepared churches for later growth."

He does not see the need now for additional, innovative programs, but expects to strengthen the activities

presently underway, developing them to the extent they will be useful resources to the churches, associations, and states.

### BULLETIN

The Baptist Record received word at press time of the death of Dr. A. A. Kitchens, Sr., 85, of Clinton, long-time educator and student benefactor.

He died at Baptist Hospital Monday after a long illness. Funeral services were scheduled for Wednesday of this week with Dr. L. Dudley Wilson of Jackson and Rev. Wm. Hardy of Kosciusko officiating, with burial in the Clinton cemetery. (A complete story will be carried next week.)

### SBC Group - - -

(Continued from page 1)

ene, Tex., the New Californians singing group of San Diego and several celebrities including former olympic wrestler Shelby Wilson of Boulder, Colo., the Ohman Brothers trumpet-ers of Royal Oaks, Mich., and Negro spiritual singer Willa Dorsey of Portland, Ore. Miss Dorsey gave a previous concert before a capacity crowd in Dusseldorf in 1971.

**LITTLE RAINDROPS** — make the grass grow, the potatoes sprout, the trees leave, the corn mature, the flowers bloom, the apples ripen, the wheat — but!!! make a prosperous church look like less than thirty cents on a Sunday morning. Isn't it queer?



Mississippi College officials check over plans for the proposed addition to the Leland Speed Library with members of the architect and engineering firm preparing the plans. From the left are Billy Lytal, assistant professor of speech and communicative arts; Boyce H. Biggers, architect; J. B. Howell, college librarian; Dr. Charles E. Martin, vice-president for academic affairs, and Earl T. Gilmore, engineer. The new addition will house a Learning Resources Center and a language and listening lab. Bids are tentatively set to be received on July 20th with construction to begin immediately thereafter. (M. C. Photo by Bill Strange)

## MC Leaders See Building Plans

Students from throughout the state attending Mississippi College will soon benefit from a proposed addition to the Leland Speed Library which will also include a Learning Resources Center.

Dr. Charles E. Martin, vice-president for academic affairs, announced this week that working drawings on the proposed three-story addition are now nearing completion and July 20 has been set as the tentative date for receiving bids.

The addition to the library and the establishment of the Resources Center was one of the prime goals of the "Commitment" Campaign, a \$3 million capital funds effort that was initiated in January, 1972. To date approximately \$2,900,000 has been paid in or pledged to the campaign.

Located immediately to the north of the present structure, with an entrance on Monroe Street opposite the First Baptist Church, the new addition will approximately double the floor space of the library.

"In addition to increasing our shelving capacity," continued Dr. Martin, "the new building will also house the Learning Resources Center and include space for a 40-station language and listening lab."

Lewis, the Registrar, Miss Annie Hendricks or call the college 685-5711.

Included in the Center will be a production unit for movies and video tapes and a library of films and tapes of all kinds.

## Migrant Workers Center In Scott Has Sufficient Clothing

The Migrant Worker's Program in Scott County, under direction of Rev. Holmes Carlisle, superintendent of missions, has all the clothing it needs for the present time.

All WMU organizations and others that have been sending clothing to the center have been asked to stop their shipments until further notice, according to Miss Marjean Patterson, Executive secretary of the State WMU.

Miss Patterson had sent an appeal to WMU groups over the state recently for clothing for the center at the request of Mr. Carlisle.

## Teachers' Workshop Set For BM C

Blue Mountain College will host its seventeenth annual Elementary Teachers Workshop, June 18-22. The theme is "Music in the Elementary School."

Although the major emphasis will be developing musical concepts and skills, special attention will be focused on the correlation of music with the development of skills in the language arts.

Mrs. Vashti Lewis, Director, stated, "We are extremely fortunate to have two outstanding music specialists to participate in the workshop: Mrs. Mary E. Justice of Auburn University and Miss Ernestine Ferrell of the Mississippi State Department of Education."

Mrs. Justice has been on the faculty at Auburn University for thirteen years. Mrs. Justice's participation in the workshop is made possible by the Mississippi Arts Commission.

Miss Ernestine Ferrell has been successful in improving the music program in the elementary schools in Mississippi.

The workshop will begin Monday, June 18 at 1:30 P.M. in Paschal Student Center. The daily sessions are 8:30 a.m. to 3:30 p.m. One semester hour can be earned in the workshop. Tuition is \$25.00 for the week. Dormitory accommodations are available and meals will be served in Ray Dining Hall.

Interested persons should contact the Workshop Director, Mrs. Vashti

## The Convention President Speaks

The matter of Gulfshore is heavy on my heart. It must be on other's hearts, too, from the way you talk to me. Frankly, I am excited about the whole matter. Your committee on financing Gulfshore is working hard on an organization which I hope will be ready to release in the next few days, however, at this time, I want to share some information with you.

It is the opinion of your committee, and I share this opinion, that an assembly is an extended arm of every Baptist church in Mississippi; therefore, we shall endeavor to raise a good portion of this through the churches.

So far as organization is concerned, we have divided our state into six districts. The northwest is District I; the northeast is District II; west central, District III; east central, District IV; southwest, District V; and southeast, District VI. At this time, we are endeavoring to enlist a captain over each district. Then these districts will be divided into two sub-districts and each subdistrict will also have a captain.

In addition to going through the churches, we shall have a special gift chairman. At this time, we are also seeking to find God's man for this place.

You will pray much for this cause, I trust. — David Grant.



BOOK STORE MANAGERS PARTICIPATE IN SEMINAR: Loren Miller (right), manager of the Lifeway book store in Jackson, and Wayne Ford (seated, center), manager trainee in Jackson's Baptist Book store, recently participated in a week-long training seminar for book store managers held at the Sunday School Board, Nashville. Shown with Miller and Ford are Jay O. Turner (second from right), manager of the board's central stores department, and Lynn Branson, manager trainee in the Birmingham Ala., store.

## The Two Billy Grahams: Evangelist And Father

(Continued from page 1)

With the head of the household traveling frequently, Mrs. Ruth Bell Graham spent a good deal of time managing household affairs on a daily basis. But there was no question that "Daddy was head of the house," Bunny said.

"According to Scripture," she commented, "a woman is submissive to her husband. But Mother was never a doormat. Without her, Daddy never could have done what he's done. Just imagine if he'd had a wife nagging at him on the phone every night, saying, 'Why aren't you home?' or, 'The water pipes just burst!'"

Bunny revealed that her observations of married life as lived by her parents gave her some doubts about her own marriage at first. She explained that her parents and her own marriage were not perfect. "I had a bad marriage. Ted and I have had cross words and I used to think that was abnormal. But of course it isn't. Same way with money. I never heard it discussed at home and now I have trouble coping with my own bills."

Finances have always been of interest to observers of the Billy Graham operation, and despite repeated denials, rumors keep creeping up that the evangelist must be affluent because the Graham Association handles vast sums of money. Long ago he decided not to get involved with it because of what it could lead to. If he had his hand in the till, don't you think everybody would have known it long ago?

Of course, she said, "Daddy's heard the talk, too. Once, in New York, he got into a hotel elevator with a man who said, 'Has any-

body ever told you you look a lot like Billy Graham?' 'A lot of people have,' Daddy answered. 'Well, I'd sure like to have his money,' the man said."

(It has long been established that Mr. Graham's salary is \$25,000 a year.)

Another matter that is frequently brought up about Billy Graham is his "silence" on many social issues. This once came up at a White House dinner party, during the Johnson Administration in a story that Bunny related to the Good Housekeeping writer.

"During dessert, the President asked Graham's opinion on a controversial political issue. Graham opened his mouth to speak. His wife gave him a kick under the table. Surprised, he glanced her way, then began to speak again. Again she kicked him. 'Ruth, why are you kicking me?' he asked out loud. 'Because it's none of your business,' she said. 'Just what I was going to say,' said he. When dinner was over and the guests had departed in another room, the President walked over to Mrs. Graham and said, 'You were right, Ruth, I shouldn't have asked that question.'"

Describing her father's attitude towards his critics, Bunny said, "Daddy doesn't change and he never criticizes or answers his critics. He loves them. I've never heard him say anything ugly about anybody."

Certainly Bunny Dienert had no criticism to make of her father. "He's a fabulous father," she told Ms. Hellman. "I know it sounds like I'm just saying something I'm supposed to say, but I can't think of anything negative about him. He's always there when you need him and he's a wonderful listener. His advice is so good, I'd think at least three or four times before not taking it."



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### Seeing Southern Baptists At Work In The North

One can get excited when he sees what Southern Baptists are doing in various places across our nation. Whether he is in the deep South, where even the established churches are adopting new programs, and developing new ideas; or in New England where a fresh new wind of evangelism is sweeping the oldest areas of our nation; or in the great Northwest where pioneering crusaders are establishing Southern Baptist churches where none have been before, there is a spirit of eager advance almost everywhere.

I was in such an area recently and became really excited as I visited one of the young churches and talked to some of the leaders. The place was Minneapolis, and the church I visited was Southtown, in Bloomington, a suburb of Minneapolis. Here I found a thriving Southern Baptist church, in a lovely building, on one of the finest pieces of church property I have seen anywhere. Several years ago when decision was made to establish a church in this community, leaders had the vision to buy a tract of several acres (as I remember, eleven or more). At that time the property was available, for the area was not built up. The property alone is now worth many times, its original cost. Today, on one side is an apartment complex, on another a business development, and on two sides are vast residential areas. Thousands of people now live in the community. Moreover, two major interstates cross within three or four blocks of the church so it easily is accessible to all sections of the city. I found a dedicated people, under the leadership

of a splendid pastor from Texas, Rev. Martin Duvall. My heart truly was warmed as I visited this church and saw its program and witness.

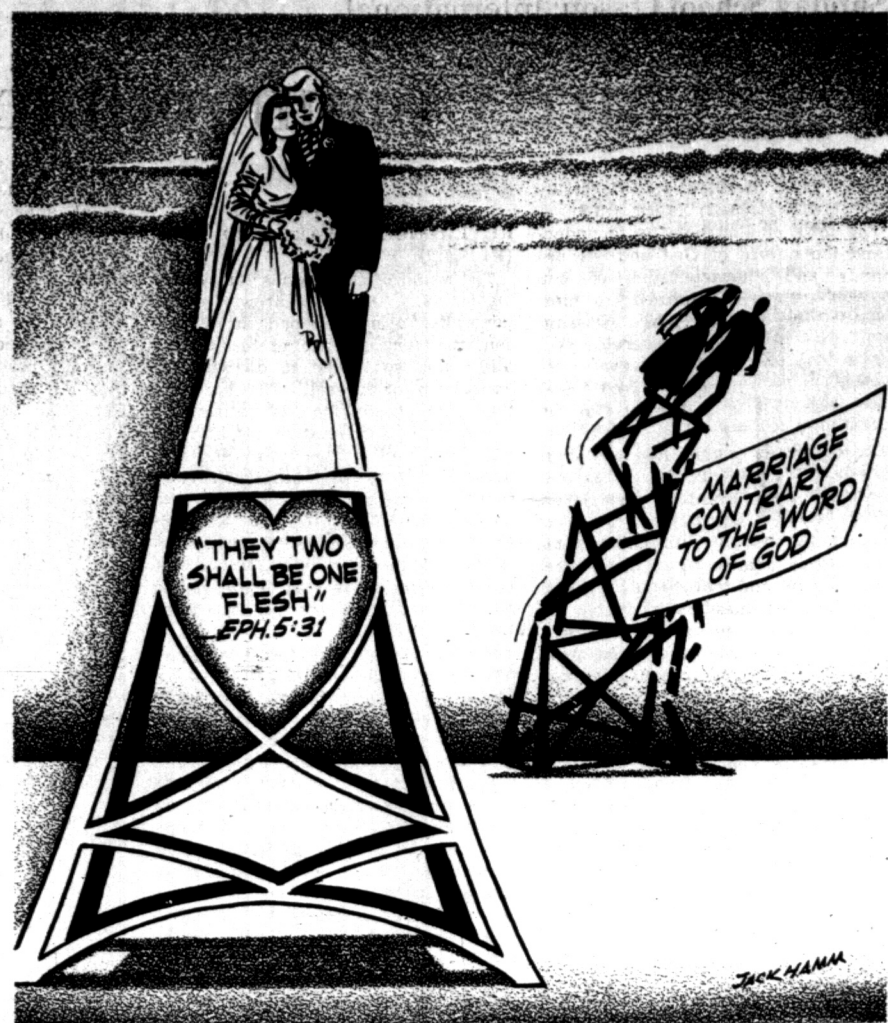
I also talked with Rev. Warren Littleford, superintendent of missions for that section of the state of Minnesota. He told me that everywhere they are establishing churches in the Minnesota-Wisconsin area, they are endeavoring to get good locations, and erect attractive buildings as rapidly as possible. Texas works with these two states, even as Mississippi has been working with Montana, with individual churches helping to underwrite and support the work of churches and missions up there.

Mr. Middleton told me of one exciting new development which they started there, which now has become a promotion of the Sunday School Board, with special literature being prepared for it. In this area, where Southern Baptists are little known, they found it difficult to get children to come to Sunday schools and vacation bible schools in the churches. Children were not sure what Southern Baptist churches were, and often shied away from them, or their parents simply refused to allow them to attend. Leaders decided then to take the VBS program outside the churches in what they called Backyard Bible Schools. They would find a home, usually where there were children, that was willing to have a school out under the trees. Children of the neighborhood would gladly gather for the exciting things that would happen in the schools. The result has been the reaching of hundreds of children,

and since they closed the schools with a special "program" at the church on Friday night, hundreds of children and their parents visit Southern Baptist churches for the first time. Bro. Littleford told me of how effective these schools had been in introducing Southern Baptists to the area. Now this same program will be used across the convention, and we are sure that thousands of children and their parents who never have been inside a Baptist church will now be introduced to them. Who can tell what a difference that will make in many homes and many lives?

Work in these "pioneer" areas, so called because Southern Baptist work is new in them, is usually difficult, but God is blessing, and giving splendid leaders with an aggressive spirit, a deep dedication, and trained alert minds, who are doing many things to give an effective witness for Christ there.

There are tens of thousands of Baptist churches around the world, and where ever one goes to visit them, he usually finds a spirit of excitement and advance as the purpose of telling men about Jesus Christ as Saviour and Lord undergirds everything they do. It makes one rejoice that he is a Baptist. They are not the only persons who are witnessing for Christ, for there are many other wonderful witnesses too, and we thank God for them, but we rejoice that one of the things that makes us Baptists is that passion to tell people of the Saviour, and to try to lead them to be saved. We know of nothing more exciting than that.



### The Scaffolding

#### On The MORAL SCENE...

In New York City it costs more to haul away a ton of junk than to buy a ton of coal. Every ton of castoff tires contains about 140 gallons of oil and can produce 1500 cubic feet of combustible gas. A sophisticated compactor garbage truck costs about \$35,000. The newest development in garbage trucks is the articulated mechanical arm, which reaches over the hood of a parked car and plucks garbage containers from the curb. Nashville, Tennessee, is planning to use its daily solid-waste output of 300 tons to produce not only steam for heating but chilled water for air conditioning. About 300 housing projects and hospitals around the world — and the Walt Disney World near Orlando, Florida — collect garbage through vacuum pipelines connected directly to incinerators, salvage facilities, and transfer points. (From "Garbage Miscellanea," World Environment Newsletter in World, 3-17-73)

Sen. Walter F. Mondale (D-Minn.) said recently that data supplied to him by the Treasury Department shows 276 Americans with incomes of more than \$100,000 in 1971 paid no federal income tax. Mondale said the information, which he requested, showed 72 of the 276 earned more than \$200,000 and two had incomes of more than \$1 million. Calling it an "absolutely outrageous and intolerable situation," he contended "thousands more" with large incomes "pay only a pittance in taxes" because of tax loopholes and a weak "minimum tax." (The Washington Post, 4-2-73)

—Washington — Women working full-time on the faculties of the nation's universities are earning an average of \$3,504 less than their male counterparts, the U. S. Department of Health, Education and Welfare (HEW) said recently. The salary differential at two-year colleges was smaller, but HEW said women still averaged \$1,027 less than male staff members. The study said women comprise 22.5 percent of the nation's 254,930 full-time college and university faculty members, and that 9.7 percent of all female faculty members are professors, compared with 25.5 percent of males who have attained that status. (Louisville Times, 4-25-73)

Letters to Congressmen: Citizens often wonder whether their letters to congressmen do any good. The answer is definitely yes. A congressman may have second thoughts when the bulk of his mail indicates that a lot of constituents disagree with him. On the other hand, his confidence is boosted when he reads considerable constituent mail endorsing his position. Senator Clinton Anderson publicly admitted that he changed from support of the SST to opposition because of constituent pressure. "The mail did it for me," he said. Other evidence comes from Representative Thomas O'Neill who told an interviewer in 1971 why he became a strong anti-war leader: "I never yielded to pressure in my life. But when I get 400 letters a day on something, I wonder whether I am right or wrong. And if you're wrong, you have to be man enough to admit it." (CommonCause Report from Washington, April 1973)

White - Collar Blues: A survey of 2,821 executives reveals an "alarming" 52 percent of supervisory managers consider their work "at best, unsatisfying." Other findings from the American Management Association's study are as follows: 80 percent of the executives believe business executives "have adversely affected their health in the last five years." Less than 30 percent of the businessmen were able to say they had "never been expected to compromise personal principles to conform to organizational standards." Half of these people believe that a dynamic personality and the ability to sell oneself are "more highly valued attributes in business today" than "a reputation for honesty or strong moral conviction." (Wall Street Journal, 5-20-73)

Racially mixed marriages, especially between black men and white women, increased sharply in the 1960's in the United States, the Census Bureau said recently. Between 1960 and 1970, the number of interracial



### A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

When I pray, something happens to me, not to God. God doesn't need anything to happen to Him. He's fine and has been ever since before everything. I am the one in need. All sorts of need. To feel remorse when I've missed the mark of being what God wants me to be. To be motivated to meet the needs of some family besides myself. To feel sorry for someone besides myself. To soften myself to be shaped by His deft fingers. To harden myself so that temptation finds me already shaped unyieldingly. On and on.

After I pray, something often happens because of me. Prayer about my friend's loneliness usually causes me to make a visit, or a call, or to write a note. Prayer about a child's lack of clothing in cold weather has several times cost us the price of shoes or a coat or pants. Prayer that I would make good grades back in graduate school was followed by hard study. Praying that I will be a good wife and mother means I dig into all the work involved toward that. Prayer that God make me a good teacher is followed by hours of work on lesson plans and reviewing the material.

Because I pray, something often happens inside me. I am able to stay my tongue. I am able to count my blessings. I am able to get down to the business of the day, using to the fullest whatever of my resources are necessary to get down to that business, recognizing God as the giver of these gifts or resources, and all other good gifts, living my day as a tool for work, or an instrument for music, or a vessel for holding, whatever He shapes me into for that day.

I have rarely prayed explicitly or bluntly for a miracle; but I have prayed many, many times, "Thy will be done," and many times His will has been contained in the widened dimensions of a miracle. I did not shape His will to that size by my prayer, but the activity of prayer readied my heart to accept His will, a will based on the essence of God's being, not on the essence of my being, on the essence of God's knowledge, not on the essence of my knowledge, on the essence of God's power, not on the essence of my power.

cial marriages with black husbands more than doubled — 16,419 compared to 7,534 in the previous decade. The bureau counted only couples married for the first time and not divorced since then. The number of white men with black wives — 7,352 — rose from 6,082 in the 1950's. While on the increase, interracial couples still constituted a minuscule proportion of American families. In 1970, only seven in 10,000 marriages were racially mixed, compared to four in 10,000 in 1960. The total of intact black-white marriages, regardless of the year when they took place, was 64,789 in 1970. Of those, 41,223 were composed of black husbands and 25,566 of white husbands.

### The Baptist Record

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Jackson, Miss. 39201

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MISSISSIPPI BAPTIST  
CONVENTION BOARD  
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The Baptist Building  
Box 530, Jackson, Miss. 39205  
Baptist Record Advisory Committee: Purser Hewitt,  
Jackson; Harold Denham, Newton; Bill Brown, Jr.,  
Yuchi; Cooper Adams, Jackson; Earl E. Davis, Es-  
berty; George Lipe, Indianapolis.  
Subscription \$3.00 a year payable in advance.  
Published weekly except week of July 4 and  
Christmas.  
Second Class Postage paid at Jackson, Mississippi.  
The Baptist Record is a member of the Southern  
Press and the Evangelical Press Association.

#### NEWEST BOOKS

### Several New Books Deal With "Speaking In Tongues"

**UNDERSTANDING TONGUES SPEAKING** by C. W. Parnell (Broadman, 117 pp., paper \$1.95).

This is one of the finest discussions of the "tongues" issue that we have seen, and everyone who is seeking to understand the true Bible teaching on this subject, or who is troubled by it, will do well to get and study this book. The author is general secretary of the Baptist Union of South Africa. He first deals with nine questions about tongues speaking, and answers them. Then he sets forth some principles for dealing with the issue. Finally, he discusses what the Scriptures teach about "the baptism of the Holy Spirit." Dr. Parnell shows that modern tongue speaking is not a repetition of Pentecost, but the very opposite of it. He shows conclusively why tongues speaking is not a "sign" of baptism with the Holy Spirit. He presents the fact that modern tongues are not the same as the "gift of tongues" in the New Testament. He inquires into what the modern tongue speaking really is. These, and numerous other questions are faced frankly and with the Scriptures. His suggestions show how modern churches and Christians should deal with the issue. These suggestions are Christlike in their attitude, but solidly based upon the Word of God for their foundation. The chapter on the Baptism in the Holy Spirit is the longest in the book, and says that it is not a separate experience from that of regeneration. The author carefully studies the arguments made by those who claim that baptism in the Holy Spirit is a separate experience, and gives logical, scriptural reasons for not accepting them. This is a small book, but will be a very helpful one, in this time of much confusion on the tongues issue.

**TONGUES — TO SPEAK OR NOT TO SPEAK** by Donald W. Burdick (Moody Press, 94 pp., paper, 95c).

The author is a professor in the Conservative Baptist Seminary in Denver. In this book he presents "A contemporary analysis of glossolalia." His book is divided into three sections: Genuine Biblical Glossolalia; Misuse of Glossolalia in Corinth; and Present-Day Glossolalia. In his opening chapter he shows that there are only four references to tongues in the New Testament, namely, Pentecost, at Cornelius' house, at Ephesus when the disciples of John were baptized, and in Paul's discussion of the matter in 1 Corinthians. He shows that Greek word refers to languages, and not to "unknown" tongues. Careful analysis is made of all of the Scripture references. He shows that the purpose of tongues was evidential and not worship. He also shows the difference between modern tongue speaking and the New Testament tongues. In the final section he tells of its beginning analyses what it is, and discusses the possible origin of it, if it is not divine. He suggests that there could be faking, but thinks this is not true in most cases. He says it could be demonic, but thinks most is not. He says it may be psychological, and believes that this probably is the source of most of it. Finally he discusses values of tongues, and also the dangers. This is a most helpful analysis of the issue.

**UNDERSTANDING SPEAKING IN TONGUES** by Watson Mills (Eerdmans, 88 pp., \$1.85).

The author, who is Chairman of the Department of Philosophy and Religion at Av-

erett College in Virginia, presents a very clear analysis of the present glossolalia revival. He examines the origin of glossolalia, and its history, both within Christianity and also in mystic groups. He shows that ecstatic speech existed before both Christianity, and in non-Christian groups, even in New Testament days and 1st Corinthians. He shows what tongues is doing today both in being part of claimed spiritual blessings, and also in creating problems. He appeals for a Christian attitude toward it, with an effort to lead the readers to see that both the believer in and the rejector of glossolalia, can be genuine dedicated Christians, seeking the Spirit's leadership.

**NOW THAT YOU HAVE BEEN BAPTIZED IN THE SPIRIT** by Donald Gee (Gospel Publishing House 175 pp., pocketbook paper, 95c).

This book presents the side of the glossolalia debate from the view of those who believe in it. The author discusses the meaning of what he calls the "baptism in the Spirit," and what it should mean in the Christian's life.

**A NEW DISCOVERY** by Donald Gee (Gospel Publishing House, 95 pp., paper, \$1.00).

Reprint of a book first published in 1932 under the title Pentecost. The testimony of an Assemblies of God preacher concerning his "baptism in the Holy Spirit." Presents the position of those who interpret the Bible and experience as teaching that there is a special spirit baptism. Many will believe that he is misinterpreting scripture and calling the "filling" with the Spirit, a baptism. Nevertheless, this is a presentation of the pentecostal view.

**BAPTISTS: THE PASSIONATE PEOPLE** by C. Burrill Potter, Jr. (Broadman, 128 pp., \$1.50).

The author, who is area missionary for Southern Baptists in Nebraska, writes on matters which concern Southern Baptists and have had a part in their history and program. Chapters discuss the authority of the Bible, personal redemption, the church, doctrinal principles, God's spirit, Southern culture, Christian ethics, and an exemplary witness. He shows where Southern Baptists agree and where they disagree and reveals the principles which have made them what they are. The reader will have a better understanding of why Southern Baptists are like they are, and why they act as they do.

**THE UNFOLDING DRAMA OF REDEMPTION** by W. Graham Scroggie (Zondervan, 144 pp., \$16.95).

Reprint in one volume of a three volume set which was first printed in 1953, 1957 and 1970. The author traces the theme of redemption through the whole of scripture, presenting the unity of God's plan of salvation. The author uses 230 charts, 37 maps, and 176 study outlines to present his message. The book should be of inestimable value to the Bible student who is seeking to get comprehensive survey of the whole Bible message. This is not a book simply for reading, but for study, and the person who carefully follows it will find the whole Bible message unfolding as he studies it under this master teacher and teacher. Dr. Scroggie was a great Bible teacher. He was the Spurgeon's Tabernacle in London for many years. He was pastor of the church during World War II. The publishers have made a contribution to Bible study in America by making these volumes available in this new American edition.

**EVANGELISTIC SERMONS** of Clovis G. Chappell, (bingdon, 144 pp., \$2.95).

Thirteen selected sermons from one of America's most popular preachers of the past generation. Dr. Chappell once was pastor of Galloway Methodist Church in Jackson. These sermons are selected from other published books.

**BIBLE STORIES IN ACROSTIC PUZZLES** by Sybil Smith (Baker, paper, 79c).

These acrostic puzzles, an interesting variation of the crossword puzzle, are based on the story of the great flood of Noah's day.

**MIND THINGS** by Marie Chaplan (Creation House, 95 pp., \$3.95).

Through modern verse and with imaginative photos, this book "opens up the mind's pretensions of holiness on a feeling level." It is a book of penetrating poetry that searches out the deep things of man and God.

**THE PARABLES OF JESUS** by George A. Buttrick (Baker, paper, reprint, \$2.95, 274 pp.).

The author traces the parables back to Jesus' daily life in Galilee, presents an interpretation of these incomparable stories, and seeks to discover their relevance to life today.

#### EDUCATION...what's happening

In a recent address to his freshman class entitled "The Decade of Short Cuts," Yale President Kingman Brewster, Jr., cited three ways in which some students of the last decade sought to find exhilaration and inject zeal into undergraduate life.

One was the demand for "relevance," another was the glorification of the "happening" (Anything was good as long as it expressed the real, now, self), and the third was "trashing," an ugly resort to violence. Brewster concluded that despite a residue of change, some of it beneficial, these "patent medicine" bred disillusionment and fostered a cult of unreason.

Such attitudes left no room for a university's proper, enduring concern with truth and beauty as embodied in the pursuit of knowledge for its own sake.

The end result, argued Brewster, was "a yearning for structure, a sense of the emptiness which is left even after a full menu of disorganized experience in the raw."

The Carnegie Commission on Higher Education, in its latest report, has cautioned that a predicted surplus of college graduates does not justify cutbacks in higher education.

Job prospects for graduates this year will be better than at any time in the past four years. Moreover, said the panel, the market will improve somewhat in the 1970's and 1980's.

Health-care fields will offer favorable prospects. So will managerial positions in private industry, in public and non-profit agencies, and in accounting.

The percentage of last June's black high school graduates who went on to college was about the same as the percentage of whites, according to a study by the U. S. Bureau of Labor Statistics.

The major reason for this equality was that the black high school seniors going on to college had increased, but that the percentage of whites had dropped, the study found.

In Biblical times 5,000 were fed with two fish and five loaves of bread — and it was called a miracle. Today it's called the college cafeteria.



# The Third Commandment: Reverence Toward God

By Clifton J. Allen  
Exodus 20:7; Matthew 5:33-37; 6:1-6;  
7:21-23; 21:28-32; Mark 7:5-8

The laws of God help us to understand the nature of God and the demands and characteristics of our commitment to him. Both in worship and in service we must always remember who God is and what God is like and what our relationship to him should be. First and foremost, we should remember the holiness of God. In part, his holiness refers to his transcendent greatness, his majesty and power, his infinite glory and goodness. Hence the only appropriate way to approach God is with sensitive awareness that he is the Holy One. We are forbidden to take his name in vain lest we debase his name or insult his person through irreverence, insincerity, or emptiness and compromise in our commitment to him. This commandment is much more than a prohibition of profanity. Jesus related it to insincerity in speech, hypocrisy in religious service, and pretense in commitment.

## The Lesson Explained REVERENCE TOWARD GOD (Ex. 20:7)

The name of God stands for the being of God. As in Hebrew thought generally, a name stood for a person, the very essence of his personality; and so it had to do with the expression of himself. The name of the Lord stands for his nature, his character, his revelation of himself, his very self. The commandment against taking his name in vain, therefore, means that God is not to be thought of or treated emptily, vainly, lightly, insincerely, or unfaithfully. The positive intention of the commandment is that God should be accorded reverence, which means that he should be regarded with awe and respect and adoration and devotion in keeping with his holiness or transcendent greatness. The gravity of the sin of taking God's name in vain is impressed by the last part of the Third Commandment. God will not take it lightly.

## HYPOCRISY IN WORSHIP (Matt. 6:1-6)

Jesus used two illustrations drawn

from the religious life of his time. Many people, more concerned for social approval than commendation by the Lord, sounded a trumpet, either in the synagogue or on the street, when they gave some gift to a beggar. They wanted to be praised by men for charity toward the poor. They succeeded in this, and it was the only reward they received. What they did made a mockery of serving God. The second illustration of Jesus had to do with prayer. Some of the people chose the most prominent places they could find, in the synagogues or on street corners, to make long prayers. They, too, gained the praise of men but nothing more. Jesus taught that the motive in religious service should be to express devotion to God and to honor his name. One does not have to hide his gift to a beggar or pray only in a secret closet. That is not what Jesus meant. But religious service is always to aim at exalting the Lord.

**SUBSTITUTES FOR OBEDIENCE**  
(Mark 7:5-8)  
The Pharisees and scribes were intensely religious but legalistic and ceremonial in their concepts about the practice of religion. They criticized

Jesus' disciples for eating without first washing their hands, when they considered to be a violation of the tradition of the elders. Jesus exposed their hypocrisy by quoting an indictment of Isaiah against the people of his day, really God's indictment of the people whose religion had be-

come lip service rather than heart devotion. They pretended to honor God with their word of worship and witness, but their lives gave no evidence of obedience and devotion. Hence their worship was vain, empty, worthless. They were taking God's name in vain because their words of religious devotion were false.



Fisher Harwell Butler Walsh

## To Appear at Day Care-Kindergarten Workshop

Seen above are four of the program personalities who will be at the State Kindergarten-Day Care Workshop to be held at Broadmoor Baptist Church in Jackson June 18-19 under sponsorship of the Sunday School Department. From left: Dr. E. Harold Fisher, president of Blue Mountain College; Dr. Helon Harwell, Nicholls State College, Thibodaux, La.; Talmadge Butler, Music Department, Sunday School Board, Nashville, and Louis Walsh of Mississippi College, Clinton.

Kate Durham Morgan Asks:

## Had You Thought About This?

A truly GREAT father is to his family what the CENTER-POLE is to the tremendous circus tent. He, like the pole, SUPPORTS the family from center to circumference. Like the CENTER-POLE he gives STABILITY, STABILITY, and SECURITY to the family.

A truly GREAT father is to the family what the NAILS are to the house. They and he are the things that unify and holds the house and the family together.

A truly GREAT father is to the family what the wire ribs of the cage are to the lovely canary that lives within. Just as the cage shields and protects the canary so the father shields and protects those within his care. He shuts out harm and encases his treasures with security.

A truly GREAT father is a human-likeness of the heavenly father. He provides food, clothing, shelter, love, kindness, and FIRM but gentle DISCIPLINE. A child of his can easily see the heavenly father that feeds the sparrow, and clothes the lily with

beauty, and provides the nesting places for the birds, the holes in the rocks for His wee creatures. It is easy for his child to understand the LOVE of GOD along with the "THOU SHALT NOT" of GOD.

The world may not recognize his greatness. His work may not be unusual. Even his family may not think of him in the category of GREAT, for he has always been just like this.

But WISE and HAPPY the family that knows how to reward him with their LOVE. For LOVE is the only worthy reward for LOVE.

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## Seminary Receives Gift

Dr. H. C. Cherry, left, presents Rev. Adron Horne of the Mississippi Baptist Seminary \$500.00 for the seminary work, with \$250.00 coming from the Progressive Baptist Convention and \$250.00 from the Bolivar County Baptist Association. Dr. Cherry is Moderator of the Bolivar County Baptist Association and president of the Progressive Baptist Convention. The money will be used in the Delta area in the Seminary system. Mr. Horne, of Cleveland, is director of promotion and education for the seminary.

## Seminary Opens 4th Year

The Portuguese Baptist Seminary opened its fourth year in October with six students. Among the four new students are the first two girls to be enrolled. The seminary is located in Queluz, a suburb of Lisbon, Portugal.

## Sunday School Lesson: Life and Work

# Man's Inevitable Decision

Mark 1:14-15; John 3:16-21;  
Acts 24:24-27; Revelation 3:20

By Bill Duncan

Decisions! Decisions! Everything we do is based upon decisions. Some people attempt to avoid the necessity of choice. They say a life would be so much better if they did not have to make so many decisions. What the person who avoids decisions fails to realize is that by not choosing one is choosing wrong by default. Some people want to be like Mr. Facing Both ways in John Bunyan's Pilgrim Progress. But life cannot be like that.

Life has many decisions. No decision is more important than the places we choose to give God in our life, for decisions made in this regard will be reflected in all other decisions.

Jesus taught us that no man can serve two masters. "You cannot serve God and mammon." (Matthew 6:24). To choose, to serve one is to choose against the other. Christian faith implies total commitment of the believer to his Lord. The decision to invite Christ into one's life as Lord is the most important action that one can take. It cannot be avoided.

**Jesus' Invitation**  
Jesus came and announced the good news of salvation. Salvation is not merely a negative thing. It is the power to live life victoriously and to conquer sin, not just to escape the penalty of sin. His invitation was to repent and to believe. The word for repentance means a change of mind. Because of the good news, man is invited to turn his sin and escape the consequences. But it is only the one who once loved sin but now has changed his mind about sin that knows repentance. That which a Christian once loved now he hates. To believe in the good news simply means to take Jesus at his word, to believe that God is the kind of God that Jesus told us about, to believe that God so loved the world. He will make any sacrifice to bring us back again. To believe that which sounds too good to be true really requires faith.

Jesus invited people to make the right decision everywhere he went. The majority chose the wrong way. But a few found the faith to follow the Lord.

**John's Mini-Gospel**  
John 3:16 is possibly the most famous verse in the Bible. It is the "mini-Gospel," a capsule statement on what Christianity is all about. But remember; Christianity is not another "religion" in which men can seek to find God, discover peace of mind, achieve spiritual tranquility, etc. Christianity offers the only solution to man's basic problem of sin. If you grant that Christ is God Himself, then it follows that in Christ, and in Christ only, will you find salvation and eternal life.

Christ is not just one more way to God. He is "the way" and if you will not have him as Saviour, you must take him as Judge.

All men deserve God's wrath because we all fall far short of His Holy calling. All People disobey God's will and rebel against him. That sin is always upon us and the only way to rid oneself of the spot is to believe and trust in what God has done for us through His Son, Jesus Christ.

**The Tendency To Postpone Decisions**  
The name Felix speaks of one who postpones the inevitable decision to Christ. Go thy way for this time; when I have a convenient season, I will call for thee." Sad to say is that there is no record that the "right time" ever came for him. The con-

science of Felix was struck but the heart never opened. The person who fails to realize that to delay the decision for Christ is in essence a decision against him.

Everywhere I go, I find people who for one reason or another have failed to accept Christ as Lord for some reason or excuse. The cost has been high. A large percentage of the people of the earth have heard the

## Miss Kendall Elected BSU President

Miss Brenda Kendall, of Greenville, a first-year student in x-ray, has been elected president of Mississippi Baptist Hospital's Baptist Student Union for 1973-74.

The Baptist Student Union at the hospital is active in fund-raising projects, religious retreats, an annual "Religious Emphasis Week," projects to raise funds for student summer missions, parties, sports activities, recreational projects, conventions, an annual beauty pageant and many other activities.

Miss Kendall was active in the Beta Club, annual staff, school newspaper, Y-Teens and basketball at Greenville High School.

## Revival Dates

**Vanceleave Church (Jackson):** June 17-24; Rev. Edward Wolfe, evangelist; Dan Havens, song leader; Rev. Frank Lescallotte, pastor, Presentation of musical "Love" in evening service on June 17; Roger Sullivan, youth director.

**Have you ever considered what really misses the blessing when you are absent from the Lord's house?**

Christian love is primarily something we do, not something we feel.

He's so conceited that on his last birthday he sent a telegram of congratulations to his mother.

## East Booneville To Celebrate 25th Year

Members of East Booneville Baptist Church, Booneville, will celebrate the Church's 25th anniversary on June 17. High attendance day is set for Sunday School, and other special events will highlight the days activities.

The Pastor will bring the message at 11 a.m. followed by a covered dish lunch served in the fellowship hall of the church. The afternoon program will begin at 2 p.m. with the Heisman Quartet as special guest. Included in the program will be the history of the church, recognition of former Pastors and Staff members, the afternoon message by Rev. E. P. Baldwin, a former pastor from 1961-1965, and Rev. Larry Garner, former Youth Director will lead in the closing prayer.

Rev. Smith Windham was the first pastor followed by, Malcolm Jones, C. C. Rinehart, Grady Gunthrop, Trent Grubbs, E. P. Baldwin, Earl Greene, and Joe Herndon, pastor since April, 1970. Gene Gillis is minister of music and youth.

The public is invited to attend all activities of the 25th anniversary celebration.

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[illegible]



Ann. Miss. Designated, WMU & All Other				Ann. Miss. Designated, WMU & All Other				Ann. Miss. Designated, WMU & All Other				Ann. Miss. Designated, WMU & All Other			
Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total	
MISS				MISS				MISS				MISS			
ANITA RIVE	50.00	50.00		ANITA RIVE	50.00	50.00		ANITA RIVE	50.00	50.00		ANITA RIVE	50.00	50.00	
BETHEL	537.00	1,549.92	2,086.92	BETHEL	537.00	1,549.92	2,086.92	BETHEL	537.00	1,549.92	2,086.92	BETHEL	537.00	1,549.92	2,086.92
CALVARY	332.27	100.00	432.27	CALVARY	332.27	100.00	432.27	CALVARY	332.27	100.00	432.27	CALVARY	332.27	100.00	432.27
CENTERVILLE	3,913.14	1,522.90	5,436.04	CENTERVILLE	3,913.14	1,522.90	5,436.04	CENTERVILLE	3,913.14	1,522.90	5,436.04	CENTERVILLE	3,913.14	1,522.90	5,436.04
CROSS	1,266.75	2,077.49	3,344.24	CROSS	1,266.75	2,077.49	3,344.24	CROSS	1,266.75	2,077.49	3,344.24	CROSS	1,266.75	2,077.49	3,344.24
E FORK	955.38	654.24	1,609.62	E FORK	955.38	654.24	1,609.62	E FORK	955.38	654.24	1,609.62	E FORK	955.38	654.24	1,609.62
ENTERPRISE	458.44	319.00	777.44	ENTERPRISE	458.44	319.00	777.44	ENTERPRISE	458.44	319.00	777.44	ENTERPRISE	458.44	319.00	777.44
GALLIE	179.36	60.00	239.36	GALLIE	179.36	60.00	239.36	GALLIE	179.36	60.00	239.36	GALLIE	179.36	60.00	239.36
GILLESBURG	834.30	1,029.43	1,863.73	GILLESBURG	834.30	1,029.43	1,863.73	GILLESBURG	834.30	1,029.43	1,863.73	GILLESBURG	834.30	1,029.43	1,863.73
GLADING	250.00	110.00	360.00	GLADING	250.00	110.00	360.00	GLADING	250.00	110.00	360.00	GLADING	250.00	110.00	360.00
HEBARD	186.45	17.00	203.45	HEBARD	186.45	17.00	203.45	HEBARD	186.45	17.00	203.45	HEBARD	186.45	17.00	203.45
HUX	11.00	10.50	21.50	HUX	11.00	10.50	21.50	HUX	11.00	10.50	21.50	HUX	11.00	10.50	21.50
LIBERTY	5,514.27	5,513.96	11,028.23	LIBERTY	5,514.27	5,513.96	11,028.23	LIBERTY	5,514.27	5,513.96	11,028.23	LIBERTY	5,514.27	5,513.96	11,028.23
MARS HILL	392.24	457.48	849.72	MARS HILL	392.24	457.48	849.72	MARS HILL	392.24	457.48	849.72	MARS HILL	392.24	457.48	849.72
MT YERON	497.26	1,041.22	1,538.48	MT YERON	497.26	1,041.22	1,538.48	MT YERON	497.26	1,041.22	1,538.48	MT YERON	497.26	1,041.22	1,538.48
MT CLIVE	250.00	201.63	451.63	MT CLIVE	250.00	201.63	451.63	MT CLIVE	250.00	201.63	451.63	MT CLIVE	250.00	201.63	451.63
NEW ZION	179.27	161.60	340.87	NEW ZION	179.27	161.60	340.87	NEW ZION	179.27	161.60	340.87	NEW ZION	179.27	161.60	340.87
OKLAHOMA	135.00	135.00	270.00	OKLAHOMA	135.00	135.00	270.00	OKLAHOMA	135.00	135.00	270.00	OKLAHOMA	135.00	135.00	270.00
PICKER	250.00	547.00	797.00	PICKER	250.00	547.00	797.00	PICKER	250.00	547.00	797.00	PICKER	250.00	547.00	797.00
ROBINSON	1,078.47	744.25	1,822.72	ROBINSON	1,078.47	744.25	1,822.72	ROBINSON	1,078.47	744.25	1,822.72	ROBINSON	1,078.47	744.25	1,822.72
THOMPSON	2,584.26	2,593.33	5,177.59	THOMPSON	2,584.26	2,593.33	5,177.59	THOMPSON	2,584.26	2,593.33	5,177.59	THOMPSON	2,584.26	2,593.33	5,177.59
WOODVILLE	23,877.87	432.26	24,310.13	WOODVILLE	23,877.87	432.26	24,310.13	WOODVILLE	23,877.87	432.26	24,310.13	WOODVILLE	23,877.87	432.26	24,310.13
ZION HILL	23,877.87	432.26	24,310.13	ZION HILL	23,877.87	432.26	24,310.13	ZION HILL	23,877.87	432.26	24,310.13	ZION HILL	23,877.87	432.26	24,310.13
TOTALS	23,877.87	432.26	24,310.13	TOTALS	23,877.87	432.26	24,310.13	TOTALS	23,877.87	432.26	24,310.13	TOTALS	23,877.87	432.26	24,310.13
MONROE				MONROE				MONROE				MONROE			
MONROE ASSN				MONROE ASSN				MONROE ASSN				MONROE ASSN			
ANTIOCH	229.09	435.55	664.64	ANTIOCH	229.09	435.55	664.64	ANTIOCH	229.09	435.55	664.64	ANTIOCH	229.09	435.55	664.64
ATHENS	922.91	859.46	1,782.37	ATHENS	922.91	859.46	1,782.37	ATHENS	922.91	859.46	1,782.37	ATHENS	922.91	859.46	1,782.37
BARTON	331.47	86.41	417.88	BARTON	331.47	86.41	417.88	BARTON	331.47	86.41	417.88	BARTON	331.47	86.41	417.88
BECKER	584.56	244.00	828.56	BECKER	584.56	244.00	828.56	BECKER	584.56	244.00	828.56	BECKER	584.56	244.00	828.56
BELLEVILLE	250.00	493.74	743.74	BELLEVILLE	250.00	493.74	743.74	BELLEVILLE	250.00	493.74	743.74	BELLEVILLE	250.00	493.74	743.74
CALVARY	265.00	1,223.03	1,488.03	CALVARY	265.00	1,223.03	1,488.03	CALVARY	265.00	1,223.03	1,488.03	CALVARY	265.00	1,223.03	1,488.03
CALVARY	7,312.00	10,017.11	17,329.11	CALVARY	7,312.00	10,017.11	17,329.11	CALVARY	7,312.00	10,017.11	17,329.11	CALVARY	7,312.00	10,017.11	17,329.11
CALVARY	10,419.00	6,299.74	16,718.74	CALVARY	10,419.00	6,299.74	16,718.74	CALVARY	10,419.00	6,299.74	16,718.74	CALVARY	10,419.00	6,299.74	16,718.74
CALVARY	539.10	1,812.96	2,352.06	CALVARY	539.10	1,812.96	2,352.06	CALVARY	539.10	1,812.96	2,352.06	CALVARY	539.10	1,812.96	2,352.06
CALVARY	26.00	20.00	46.00	CALVARY	26.00	20.00	46.00	CALVARY	26.00	20.00	46.00	CALVARY	26.00	20.00	46.00
CALVARY	64.85	64.90	129.75	CALVARY	64.85	64.90	129.75	CALVARY	64.85	64.90	129.75	CALVARY	64.85	64.90	129.75
CALVARY	2,332.28	7,021.97	9,354.25	CALVARY	2,332.28	7,021.97	9,354.25	CALVARY	2,332.28	7,021.97	9,354.25	CALVARY	2,332.28	7,021.97	9,354.25
CALVARY	95.75	118.00	213.75	CALVARY	95.75	118.00	213.75	CALVARY	95.75	118.00	213.75	CALVARY	95.75	118.00	213.75
CALVARY	110.00	240.00	350.00	CALVARY	110.00	240.00	350.00	CALVARY	110.00	240.00	350.00	CALVARY	110.00	240.00	350.00
CALVARY	251.00	1,126.00	1,377.00	CALVARY	251.00	1,126.00	1,377.00	CALVARY	251.00	1,126.00	1,377.00	CALVARY	251.00	1,126.00	1,377.00
CALVARY	22.00	0.00	22.00	CALVARY	22.00	0.00	22.00	CALVARY	22.00	0.00	22.00	CALVARY	22.00	0.00	22.00
CALVARY	642.50	1,348.81	1,991.31	CALVARY	642.50	1,348.81	1,991.31	CALVARY	642.50	1,348.81	1,991.31	CALVARY	642.50	1,348.81	1,991.31
CALVARY	188.46	85.42	273.88	CALVARY	188.46	85.42	273.88	CALVARY	188.46	85.42	273.88	CALVARY	188.46	85.42	273.88
CALVARY	1,353.54	751.57	2,105.11	CALVARY	1,353.54	751.57	2,105.11	CALVARY	1,353.54	751.57	2,105.11	CALVARY	1,353.54	751.57	2,105.11
CALVARY	50.00	78.00	128.00	CALVARY	50.00	78.00	128.00	CALVARY	50.00	78.00	128.00	CALVARY	50.00	78.00	128.00
TOTALS	27,524.96	30,359.61	57,884.57	TOTALS	27,524.96	30,359.61	57,884.57	TOTALS	27,524.96	30,359.61	57,884.57	TOTALS	27,524.96	30,359.61	57,884.57
MONTGOMERY				MONTGOMERY				MONTGOMERY				MONTGOMERY			
MONTGOMERY ASSN				MONTGOMERY ASSN				MONTGOMERY ASSN				MONTGOMERY ASSN			
BETHLEHEM	35.00	35.00	70.00	BETHLEHEM	35.00	35.00	70.00	BETHLEHEM	35.00	35.00	70.00	BETHLEHEM	35.00	35.00	70.00
BETHLEHEM	368.33	176.11	544.44	BETHLEHEM	368.33	176.11	544.44	BETHLEHEM	368.33	176.11	544.44	BETHLEHEM	368.33	176.11	544.44
BETHLEHEM	25.00	70.63	95.63	BETHLEHEM	25.00	70.63	95.63	BETHLEHEM	25.00	70.63	95.63	BETHLEHEM	25.00	70.63	95.63
BETHLEHEM	748.18	1,581.58	2,329.76	BETHLEHEM	748.18	1,581.58	2,329.76	BETHLEHEM	748.18	1,581.58	2,329.76	BETHLEHEM	748.18	1,581.58	2,329.76
BETHLEHEM	10.00	80.00	90.00	BETHLEHEM	10.00	80.00	90.00	BETHLEHEM	10.00	80.00	90.00	BETHLEHEM	10.00	80.00	90.00
BETHLEHEM	12,882.36	5,821.79	18,704.15	BETHLEHEM	12,882.36	5,821.79	18,704.15	BETHLEHEM	12,882.36	5,821.79	18,704.15	BETHLEHEM	12,882.36	5,821.79	18,704.15
BETHLEHEM	60.00	30.00	90.00	BETHLEHEM	60.00	30.00	90.00	BETHLEHEM	60.00	30.00	90.00	BETHLEHEM	60.00	30.00	90.00
BETHLEHEM	1,591.82	1,481.41	3,073.23	BETHLEHEM	1,591.82	1,481.41	3,073.23	BETHLEHEM	1,591.82	1,481.41	3,073.23	BETHLEHEM	1,591.82	1,481.41	3,073.23
BETHLEHEM	15.00	93.00	108.00	BETHLEHEM	15.00	93.00	108.00	BETHLEHEM	15.00	93.00	108.00	BETHLEHEM	15.00	93.00	108.00
BETHLEHEM	1,375.00	897.35	2,272.35	BETHLEHEM	1,375.00	897.35	2,272.35	BETHLEHEM	1,375.00	897.35	2,272.35	BETHLEHEM	1,375.00	897.35	2,272.35
BETHLEHEM	212.50	22.50	235.00	BETHLEHEM	212.50	22.50	235.00	BETHLEHEM	212.50	22.50	235.00	BETHLEHEM	212.50	22.50	235.00
BETHLEHEM	23.28	22.22	45.50	BETHLEHEM	23.28	22.22	45.50	BETHLEHEM	23.28	22.22	45.50	BETHLEHEM	23.28	22.22	45.50
BETHLEHEM	71.29	71.29	142.58	BETHLEHEM	71.29	71.29	142.58	BETHLEHEM	71.29	71.29	142.58	BETHLEHEM	71.29	71.29	142.58
BETHLEHEM	11.67	11.67	23.34	BETHLEHEM	11.67	11.67	23.34	BETHLEHEM	11.67	11.67	23.34	BETHLEHEM	11.67	11.67	23.34
BETHLEHEM	246.00	396.01	642.01	BETHLEHEM	246.00	396.01	642.01	BETHLEHEM	246.00	396.01	642.01	BETHLEHEM	246.00	396.01	642.01
BETHLEHEM	56.25	51.00	107.25	BETHLEHEM	56.25	51.00	107.25	BETHLEHEM	56.25	51.00	107.25	BETHLEHEM	56.25	51.00	107.25
BETHLEHEM	85.35	84.88	170.23	BETHLEHEM	85.35	84.88	170.23	BETHLEHEM	85.35	84.88	170.23	BETHLEHEM	85.35	84.88	170.23
BETHLEHEM	30.00	35.00	65.00	BETHLEHEM	30.00	35.00	65.00	BETHLEHEM	30.00	35.00	65.00	BETHLEHEM	30.00	35.00	65.00
TOTALS	17,755.55	11,034.37	28,789.92	TOTALS	17,755.55	11,034.37	28,789.92	TOTALS	17,755.55	11,034.37	28,789.92	TOTALS	17,755.55	11,034.37	28,789.92
NESHERA				NESHERA				NESHERA				NESHERA			
NESHERA ASSN				NESHERA ASSN				NESHERA ASSN				NESHERA ASSN			
ANTIOCH	727.49	1,125.00	1,852.49	ANTIOCH	727.49	1,125.									



## Devotional

## The Things That Matter

Like Our Health — II Timothy 4:13

By Tommy Baddley, Pastor, First, Brandon

Even in his waning days, Paul sought to care for the "temple of God" that God had given him. The bitter chill of cold prison stone took its toll on Paul, but still he did what he could to care for himself. "Bring my cloak," he asked, that his body might be warmed.



An evening in front of the television set can give a quick analysis of the modern day attitude toward care for the body. While one set of advertisers will sell you products proven scientifically to harm the body (and some so labeled), another will sell you a pill, a tonic, a capsule, a powder that will give you instant health.

We have achieved (But only by God's grace) success after success in developing cures for the diseases that ravage mankind. Though we don't enjoy illness, we "flirt" with it constantly through excesses of food and drink, recognizing that we can always "take a pill" and get well.

Specialization of job skills has taken many of us from manual labor and placed us behind desks or behind mechanically steering wheels where our minds are driven to exhaustion and our bodies are left to grow flabby.

"Know you not that your bodies are the members of Christ?" (I Cor. 6:15) Though we may not all be inclined like our own Dr. David Grant, president of the Mississippi Baptist Convention, who jogged 10 miles on his 52nd birthday, it does behoove us to take some special action to keep ourselves fit physically as well as spiritually.

A Christian who becomes physically weak through neglect or abuse must realize how it limits his witness and influence. Not only does it limit the individual, restricting the physical limits of what he can do, but also it either consciously or subconsciously affects the respect for him in the eyes of observers. It may, in fact, not only limit his witness, but also lead others into the same pattern of living.

Taking a long hard look at the problems of drugs, alcohol and tobacco that are known agents of harm, we must keep on broadcasting from our pulpits their potential harm and we must keep on taking an active part in the personal, local, statewide, and national campaigns to combat the spread of their use.

Let us not overlook, however, the more subtle snares of improper diet and too little exercise.

God created us with both mind and body. Bodies with which to honor Him. Are we so honoring Him?



## Note-burning Held At New Hope (Foxworth)

A note-burning service was held recently at the New Hope Church, Foxworth, enabling the church to become debt-free, including a 10-year building program, with the church plant now valued at \$265,000. In photo, from left, front row: Rev. C. Lonnie Earnest, pastor; Burley Branch; Leslie Pounds, chairman of building committee; Jimmy Thomas, Paul Rowell. Second Row: Gary Hodges, music and education director; Thomas Mullins, Euret Stringer, Lee L. Branch.



## Retires From Carey

Retiring from Carey College on May 31 of this year is Dr. J. Frank Davis, professor of modern languages and chairman of the foreign language department. Shown above at a faculty coffee informally honoring him is Dr. Davis (under the sombrero) and Academic Vice-president J. M. Ernest. The college formally honored both Dr. and Mrs. Davis during the senior reception May 18 at the home of President and Mrs. J. Ralph Noonkester. Dr. Davis has been on the Carey faculty for ten years. He is the son of pioneer Southern Baptist missionaries to Mexico. Dr. and Mrs. Davis plan to remain in Hattiesburg following retirement at their home on N. 38th Ave.

Religion cultivates the inward look, the outward look, the upward look.

## Off The Record

Mechanic: "Your car has a short circuit."

Lady: "Can you lengthen it while I wait?"

Toastmaster to assembled crowd: "Our next speaker needs no introduction. He changed his mind and stayed home."

The best of all home appliances is said to have been made from a rib.

There's a special satisfaction in puzzling out how to work any new gadget. Once you master the thing, you can understand the instructions.

A woman rushed into a small-town general store and found the only clerk, smoking a pipe, and slouching lazily in an old rocker. "My land!" she complained impatiently. "Can't you get up and wait on me? I'm in a hurry." "Madam," drawled the old fellow, "would you mind coming in sometime when I'm already standing up?"

One skunk to another: "I just ain't got it anymore. Somebody musta slipped me a slug of chlorophyll."

People are more comfortable with old problems than with new solutions.

## Baptist Churches Not Requiring Baptism By Immersion To Confer With Convention

WASHINGTON (BP) — James A. Langley, executive secretary of the District of Columbia Baptist Convention here, urged Congress to enlarge the federal commitment to family planning services.

Langley testified before the subcommittee on Health of the Senate Labor and Public Welfare Committee. Sen. Alan Cranston (D., Calif.) is chairman of the committee which is considering a bill to increase funds for research and several other areas related to birth control and family planning services.

Citing resolutions adopted by both the Southern Baptist Convention and the Baptist General Convention of Texas, Langley sought in his testimony to communicate the stance of the 12 million and two million member conventions' statements on the issues involved.

The resolutions, Langley said, pointed out the problems of overpopulation, malnutrition and starvation in many parts of the world and the right of parents to determine the size of their families. Both resolutions support the need for birth control methods and information for parents who desire these.

The resolution on family planning was adopted by the Southern Baptist Convention in 1967. The statement by the Baptist General Convention of Texas was approved in 1968.

"There is no thought or desire to impose by force or government action our convictions in these matters," Langley testified. "At the same time each married couple desiring information concerning family planning ought to be able to obtain it."

## J. D. Marler, Arizona Baptist Pastor, Dies

GLOBE, Ariz. (BP) — James D. Marler, pastor of Trinity Baptist Church here and former president of the Arizona Southern Baptist Convention, died here May 27 after a long illness.

Marler, pastor of the Trinity Baptist Church here since 1963, had been a member of the Southern Baptist Convention's Executive Committee, and member of the Arizona convention's Executive Board. He was president of the state convention from 1968-70.



## Crystal Springs Lady Recognized For 28 Years Perfect Attendance, S. S., C. T.

First Church, Crystal Springs, has recognized Mrs. E. M. Taylor, longtime member of the church. Mrs. Taylor has completed almost 28 years of perfect attendance, in both Sunday School and Church Training. Also she has had 90% perfect attendance for the mid-week service. This may be a record for Copiah Association on perfect attendance. Mrs. Taylor is well past eighty. On May 6, the entire congregation recognized Mrs. Taylor for her faithfulness. Ralph Frizzell, Sunday school director, gave the recognition and challenged all members to follow the example given by Mrs. Taylor. Pictured are: (L to R) Mr. Frizzell, Sunday school director; Rev. Estus Mason, pastor; Mrs. Taylor; Rev. Charles Gordon, minister of education; and Emmitt Farmer, Church Training director.

## Revival Dates

**Pearl Valley Church (Columbia)** June 17-22; Rev. George Meadows, evangelist; Sunday morning service at 10:30; dinner on the ground; afternoon service at 1:30; services Monday - Friday at 10:30 a.m. and 7:30 p.m.; Rev. Guy Little, pastor.

**Mantee Church, Mantee, July 15-20;** Rev. David T. Cranford, pastor Southern Hills Baptist Church, Jackson, evangelist; R. L. & Beth Sigrest, Yazoo City, music evangelists. Services 10:30 a.m. and 7:30 p.m. Rev. Fred G. Womack, pastor.

**First Church, Houka — June 17-22;** services at 7:30 p.m. each night and

11:00 Sunday morning; Tom Larrimore, music evangelist, Jackson, singer; Rev. Don Cotton, evangelist and pastor.

**New Salem Church (Franklin County)** June 24-29, Evangelist: Rev. Pat Lofton of Epps, La.; Song leader: Mrs. J. E. Pickering of Damascus in Franklin County; Pianist Home Talent; Interim Pastor, Rev. Elton Barlow, morning and afternoon services on Sunday, with dinner on the grounds. No Sunday night services. Monday-Friday services will be held only at night, beginning at 7:30 p.m., with group prayer meetings beginning at 7:15. Everyone is invited.

## Names In The News



Bob Simmons (right), pastor of 15th Avenue Church, Meridian, was in Nashville this spring for guidance in a writing assignment for a uniform series adult Sunday School quarterly. He is

with John W. Steen, editor in the Sunday School department of the Baptist Sunday School Board.

Members of Mississippi Baptist Hospital's "Candy Stripper" corps of teen-age volunteers were given awards May 5 for service to the hospital over the past year. They included Kathy Jones (300 hours), Marie Upton (400 hours), Hattie Jones and Vivian Surratt (300 hours); Carolyn Anderson, Wanda Horton, Susan Morse, Susan Morrison, Mary Sue Rainer and Marsha White (200 hours); Sara Bailey, Carol Butler, Susan Cochran, Pam Cowart, Donna Handfield, Virginia Hughes, Marilyn Johnson, Sandy Morris, Nona Reid, Susan Spell, Diane Spivey and Wanda Tiner (100 hours).

William Carey College's "Man For All Seasons" this year is Dr. J. M. Oswald, Jr., who was dedicated to him. Making the presentation was Nell McLaughlin, editor, and Mrs. Evelyn McClure, yearbook sponsor. Dr. Wheeler is professor of history and chairman of the department of social sciences.

Mr. and Mrs. R. H. Murray of Kosciusko recently observed their 60th wedding anniversary. An open house in their honor was held on May 6th at Second Baptist Church. Mr. and Mrs. Murray were married May 3, 1913, in Meridian, at 15th Avenue Baptist Church with the Rev. I. F. Haley officiating. They were active members of Second Baptist Church, Tupelo, for many years before moving to Kosciusko in 1938. Since that time they have been members of Second Baptist Church.

On May 27th at a special Senior Citizens Day held at Second Baptist Church, Mr. Murray was given a Certificate of Appreciation by Rev. Johnny Parks, Pastor, for being the oldest living deacon. Mrs. Murray was given a Certificate of Appreciation for having the most years of continuous service (36 years) as a Sunday School teacher.

They are the parents of George Murray of Memphis, Tennessee, also an ordained deacon, and Mrs. Edgar Glover (nee Irma Mae) of Smackover, Arkansas. Mrs. Glover is a graduate of Mississippi College. Her husband was formerly pastor of Mesa Baptist Church, Walthall County, Harpersville Baptist Church, Scott County, and is now pastor of Maple Avenue Baptist Church, Smackover, Arkansas.

Rev. Harold O. Walker, Sr., has assumed his duties as pastor of Myrick Church in the Jones County Association. In his honor, members of the church recently held a fellowship hour with a "pantry-filling" party.



Mr. Walker received his education at Jones County Junior College, for College of Carey College, the University of Southern Mississippi and some study with New Orleans Seminary. A native of Neshoba County, he is married to the former Genie Valentine of Jones County. They have three children, Harold, Jr., Ella Margaret, Bob, all married, and one son at home, Dennis. Mr. Walker has served churches in Forrest and Jones counties and had been serving as interim at Myrick when the church issued his call.



Carey College Summer school Students, Mike and Martha Herrin, son and daughter of Mr. and Mrs. Charles Herrin of Hattiesburg, are snapped by the Carey photographer as they began classes Monday, June 4. The Herrins are typical of many recent high school graduates who are getting an early start on college life by earning up to 14 semester hours credit during the two 5-week summer sessions at William Carey College.

Dr. Garry Smith, Carey College mathematics professor, will be involved in a six-week National Science Foundation Grant study on the campus of Michigan State University from June 25 until August 3. Dr. Smith is one of twenty-five PhDs in mathematics from across the nation who was selected for the seminar which will deal with applied algebra, mathematical methods in economics, and differential equations and control theory in biological sciences. Mrs. Smith, who is also on the Carey faculty — in the department of English — will accompany her husband, along with their daughter, Joy.

First Baptist, Calhoun City, has called Lewis Oswald as summer Youth Director. He is the son of Rev. and Mrs. J. M. Oswald of Hammond, La. Lewis, a senior at Mississippi College, is



compositional. He is active in many college activities and is presently serving as President of the Collegiate Civitan Music Service Club. He has served as Minister of Music in several churches, worked in revivals, youth rallies, coffeehouses, and with Youth Fellowships.

## State Baptist High School Athlete To Be Honored

An annual award to an outstanding Mississippi high school Baptist athlete has been revealed by an organization known as the Roy Harmon Award Committee. The award will be called the Roy Harmon Baptist Athlete Award and will be given annually to one high school athlete in Mississippi and each of 10 other states. The winner will be chosen from nominations sent in and a banquet honoring the winner will be conducted in his local church.

The award is named for Roy Harmon, a former coach at Carson-Newman College, Tennessee Baptist school at Jefferson City. Harmon died at 52 with cancer and has grown in the esteem of many of his former players. They recall him as a Christian influence in their lives and I want to promote Christian ideals among high school athletes by establishing an annual award in honor of him.

Deadline for nominations is June 30. The recipient will be named in July. His name will be also engraved on a plaque placed in the Holt Fieldhouse on the Carson-Newman campus.

Nominations should be mailed in June to Roy Harmon Award, Box 1972, Carson - Newman College, Jefferson City, Tennessee 37760.

Secret sins won't stay secret.



## State Students Receive Degrees From Southern

LOUISVILLE, Ky. — Seven Mississippi students were among the more than 200 graduates who received degrees during June 1 commencement at The Southern Baptist Theological Seminary here. Owen Cooper, Baptist layman from Yazoo City, Miss., and president of the Southern Baptist Convention, delivered the commencement address and Duke K. McCall, president of the seminary, presented the degrees.

Mississippi graduates and their degrees: Master of Church Music: John Ray Burke of Moss Point; Master of Divinity: James Ronald Boswell of Noxapater, Marvin Powell Nail of Grenada, Noel Hollyfield Jr. of Raymond, Bruce Cranford Jayne of Jackson, Terry Sharpe of Gulfport, and R. Derte Underwood of Jackson.

## Youth Vocal, Choral Camp at Carey to Mark New Cantata, Recreational Seminars

Phil Landgraves, Professor of Church Music, Southern Seminary, Louisville, Ky., will direct his new expository Christmas cantata, "When Jesus Comes" on Friday night, June 29 at Thomas Hall auditorium, Carey College campus, 7:30. This presentation will be a deep-south premiere, and will climax the Youth Vocal and Choral Camp which will begin with registration on Monday, June 25 at 1:00 P.M.

Landgraves says this cantata is unusual, in that he takes verses by verse and applies them with reference to the salvation experience.

The cantata make-up has a chorus with varied instruments and an instrumental tape. There is no choreography but the cantata has speaking parts with a leader and a small choral dramatic group. Those attending the camp will make up the chorus.

Wayne Barber, Director of Activities, First Baptist Church, Brookhaven, will lead a recreational seminar each morning for music directors and youth directors who attend the camp. In addition, he will direct the daily recreational activities for the campers.

Each person planning to attend the camp should send a \$5.00 registration fee to Dr. Donald Winters, William Carey College, Hattiesburg, Ms. 39401. The total cost of \$35.00 per person will cover room and board, music packet, and registration fee. Commuters will pay only the \$5.00 registration fee. Dormitory accommodations will be for 200, and motel accommodations are also available.

## Mississippi Missionaries On Furlough

The following missionaries are now on furlough and living in Mississippi. Churches wishing to contact them for speaking engagements may reach them at the addresses given.

Raymond L. Kolb, 208 East Main St., Clinton; Tommy Marlowe, Route 1, Wesson; Arthur Compere, 2334 Coronet Place, Jackson; John D. Smith, 715 East Northside Drive, Jackson; Miss Antonina Canzoneri, 5939 Clinton Boulevard, Jackson; Charles W. Whitten, 3331 Old Canton Road, Jackson; Ralph Davis, 700 Grace Avenue, Hattiesburg; Robert A. Hollifield, Route 4, Box 150-B, Hattiesburg; Thomas O. Barron, Box 249, Richton.